The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III | BROOKLYN, N. Y. | No. 1

CREED SMASHINGS

NECESSARY FOR FEDERATION

Congregational, Presbyterian and Methodist

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

THE desirableness of oneness in the Church of Christ is beyond dispute. The impropriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the Vine and ye are the branches; every branch in me that beareth not fruit my Father, the Husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit.—John 15:1-5.

They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (1 Cor. 12:13), declaring that the Lord Jesus is the Head of the Church, which is his Body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it, and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head.

Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

Church Federation Quite Different

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless, since a Federation is proposed as the nearest possible approach to the enjoined spiritual Union, it is proper that we and all Christians everywhere should enquire carefully the **cost** and the **gain** implied in the Federation movement. In this series of discussions the cost of Federation to the creeds of the most prominent denominations will be impartially considered. First in the list let us consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to Church Government very slight concessions will be required of any of the federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with moulding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of Federation will be chiefly demanded.

Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of Federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation—that God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestinated an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

No Infants in Eternal Torment

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of Election is still blindly held, few have the temerity to state their belief that any innocent infant was predestinated to everlasting torture. But Brother Calvin's contention, expressed in the Westminster Confession, is that there are no **innocent** infants—that the condemnation of Original Sin was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty—born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ.

Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that some, in extreme cases, even practice "baptism in utero"?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's day the doctrine of Free Grace was combatted on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand.

So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness in foreordaining their sufferings or of Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming New Dispensation, as the arc light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once beclouded our hearts and lives and made us fearful of our Creator as an all-powerful, but merciless sovereign.

In this blessed light now shining from God's Book have we not a basis for Christian **union**? Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Age, will not this solve our problem and give us doctrinal **union** instead of a mere **federation** based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests as to the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Kingdom reign. Accustomed to the election of fellow-citizens to the Presidency, to Congress, etc., where they will have the opportunity for blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Gal. 3:29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Gen. 28:14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Mediatorial Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our Methodist brethren to substantiate their doctrine of Free Grace belongs to the New Age! As, for instance, the Bible, after telling us of the completion of the Church, now espoused to the Lord, and after her marriage or union with him at his Second Coming, as "the Bride, the Lamb's Wife," tells that then "the Spirit and the Bride shall say, Come, and whosoever will may come and take of the water of life freely."—Rev. 22:17.

Failure to Rightly Divide the Word of Truth

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (2 Tim. 2:15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the office of the Mediator. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Mediatorial reign will be inferior, earthly, restitutionary—yet grand.—Acts 3:19-21.

But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that they may be participators with their Redeemer in glory, honor and immortality, and in his great work of the future—the blessing of the world of mankind with a mental, moral, social and physical uplift.

The Proper View of Election

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people, unite as **one body** upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Hearken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness to Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen to endless woe. But now how differently we see in God's Word that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with fullest opportunity to return to human perfection in a Paradise regained—restored during the Times of Restitution.

This proposition of the Scriptures includes those who have gone down to the prison-house of death—into **Sheol**, into **Hades**, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane during this Age or on the earthly plane during the Messianic Kingdom.

Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions, to be "heirs of God and joint-heirs with Jesus Christ our Lord?" Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Mediatorial Kingdom in the only way in which it ever can be conquered—God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven?" Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"? (Luke 12:32.) Is it not for this Kingdom that the world waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people."—Acts 3:23.

Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and heads and hands along the lines of the Divine promise given to us—"In thee and in thy Seed shall all the families of the earth be blessed?"—Gal. 3:29.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in PEOPLES PULPIT, Volume 2, Number 4.

Send post card for free sample.

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

FEDERATION IN FACT

Rev. Lyman Abbott, D.D., in "The Outlook" of February 11, 1911, under above caption, says:

"Few people realize that most of the important Protestant denominations in America are united in a **Federation that is as real as the federation of States. . . .** Thirty denominations, including virtually all the larger ones, have formed a **Federation** that is exercising the power of the purse by disregarding differences in creed, polity and traditions, and by federating with the object of engaging in a common work that costs."

WHY THE SALOON SHOULD LIVE?

"The Gideon" answers:

1. Because of its moral uplift in the community. (?)
2. Because of its purifying effect on politics. (?)
3. Because it is such a law-abiding institution. (?)
4. Because its patrons get so much value for their money. (?)
5. Because drinking helps one to get a good job and keep it. (?)
6. Because it makes business—for the courts and the county agent. (?)
7. Because drunkards—the saloon's finished product—make such good husbands and loving fathers. (?)
8. Because saloons always make cities safer and better places for boys and girls to grow up in. (?)
9. Because all right-minded fathers and mothers pray that their boys may become saloonkeepers. (?)

TO THE INTERESTED READER

We have some back numbers of this journal treating important religious topics which we will be pleased to supply free to those interested, upon postal-card request.

We mention amongst other topics: "What Is the Soul?" "Where Are the Dead?" "The Rich Man in Hell," "Lazarus in Abraham's Bosom," "Joy for the Sorrowing," "Sin Atonement," "Why God Permits Calamities," "Foreordination and Predestination," "Gathering the Lord's Jewels," etc.

PASTOR RUSSELL'S SCRIPTURE STUDIES

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

HELL—SHEOL—HADES

A post-card request, addressed to "Brooklyn Tabernacle, Brooklyn, N. Y.," will bring you **free of charge, Pastor Russell's** explanation of every verse in the Bible in which the word **hell** occurs. Read it carefully and confer, respecting its points with any educated minister or priest. Satisfy your mind fully, then engage more zealously than ever in the service of a God infinite in Wisdom, Justice, Love and Power.

THE CHURCH TRIUMPHANT

(Continued from fourth page.)

the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for his Kingdom to come through the Redeemer's advent and the Resurrection "change."

In a word, God's saintly people need no outward Federation, even as they need no creedal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one Body, joined to the one Heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text.

But let the saints of God draw near to him and to each other in a spiritual Union and realize to the full the meaning of the Apostle's words, "One faith; one Lord; one baptism"—one "Church of the Living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit obtainable through the proper understanding of the Word of God.

CHANGES OF CREEDS NECESSARY

For Baptists, Adventists and Disciples

In Order to Federation

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

NUMERICALLY Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregational platform, which recognizes as Scriptural the independence of each congregation as to its own creed in all matters of faith and Church order.

These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by abandoning their principles of independence for which they have so long contended, or else by remaining quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have more and more during the past thirty-five years shown their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolete—as hindrances in every sense of the word. Caution, however, would suggest that for everything discarded as unscriptural the truthful substitute should be found—otherwise our progress would be toward the destruction, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership. For years this doctrine has been even more tenaciously held than is generally realized.

Our Baptist brethren hold to justification by faith as a first or preliminary step which the sinner must take. But they equally hold that this is not the final step—that the step of sacrifice, the step of regeneration must follow in order to salvation. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South in all Baptist Churches with rare exceptions, that **no unimmersed person should be esteemed a member of Christ's Church.**

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist—the Lord's Supper. The argument is that this Supper, symbolizing death with Christ, was offered only to the consecrated and accepted members of Christ's Church.

What Baptists No Longer Believe

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years.

It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members in his Church. And this in turn, according to Baptist doctrine, implies that all not immersed in water are outside of the Church—outside of the number of "the elect"—outside of God's favor—outside of the salvation provided in Christ—and therefore inside the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They are as illogical as their brethren of other denominations. They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching need some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject.

What wonderful advantages are now at the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes, and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many adventists have abandoned the thought that the Savior's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth.

It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number, as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his" and will care for them regardless of denominational lines.

But for that portion of Adventists which considers the keeping of the Seventh Day of the week the all-important part of Christianity, we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others term the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Disciple Doctrines to Be Voided.

Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent."

But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly intrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that **baptism in water is indispensable to the remission of sins.** This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins"; "Baptism unto repentance and remission of sins," etc.

Before pointing out their misapplications of these texts let us note the facts that according to their theory all others of mankind, Christians, Jews and heathen, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost, according to the general understanding of Disciples and other Christians, signifies shut out of heaven—shut out of Paradise—shut into hell and its eternal torment.

Do our Disciple friends act as though they believe this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon their peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' Law, and to show this change of character by water immersion.

But those Ephesians who believed in Christ and whom Apollos baptized for the remission of sins did not receive the holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts xix, 1-7; Romans vi, 3).

Baptist Union Not Federation

In a former article we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are here considering. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his Apostles taught baptism, and thus it is written: **"One Lord, one Faith, one Baptism"** (Eph. 4:5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized," implies a mental development capable of belief beyond that which infants possess.

The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the door-way. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And those good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans 6:3-5 are the clearest presentation of the import of baptism furnished us in the Bible! The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, So many of us as were baptized into Jesus Christ were baptized **into water.** It **does** say, "So many of us as were baptized into Jesus Christ were baptized into his **death."** Is there not a difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union amongst all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into, his burial into, the Body of Christ as a member of "the Church which is his Body" (Eph. 1:22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the vail. She, as the Bride of Christ, will be his

companion and Queen during the Mediatorial reign of glory for the blessing of the world—for the blessing of the non-elect.

Baptism Into Christ's Death

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us **how** that membership can be brought about. The words, "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering for righteousness, in self-denials, self-sacrificings of the same character as those endured by the Master.

It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And hence we have in the Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him, that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Rom. 12:1). Thus we are "immersed into his death" and thus we become **members** of his Body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," will also become sharers of his Kingdom glory.

Jesus' Baptism Ended on the Cross

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless the world through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his **members** must share his spirit of self-sacrifice—death to the world and earthly interests. Only such may share with him in his Messianic Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect.

Many of the non-elect under the fuller light and better opportunities of the Mediatorial reign will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its blessed reward excludes none of any denomination. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully **"accomplished"** until on the cross he cried, "It is finished"—his baptism into death was finished.

Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, **"Are ye able to be baptized with the baptism that I am baptized with?"** Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his Apostles to understand that only by **sharing in his baptism into death** could they hope to sit with him in his Throne (Mark 10:37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such as was practised by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death.

Let us, therefore, not be content merely to federate! Let us **unite** our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

EPISCOPALIANS, CATHOLICS, LUTHERANS

What These Creeds Surrender

To Enter the Church Federation Proposed

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

OF the three oldest denominations of Christendom—Episcopalians, Catholics and Lutherans—the latter have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism-Infidelity and the Evolution theory.

The Federation nevertheless would still permit Lutherans and others to love and reverance the Word of God and yet be in fellowship. Almighty God, the Son of God and the holy Spirit, firmly believed in by Lutherans, would all be acknowledged with more or less of mental reservation by all the denominations associated in the Federation. Nothing along these lines would need to be abandoned. Even Luther's plea of consubstantiation in the Eucharist may be held without objection. Even the honor of being the first denomination of the Reformation might still be held. We conclude, then, that Lutherans would not be required to sacrifice anything.

Some Things in Common

Episcopalians and Catholics have some things in common. They each claim to represent the original apostolic Church. They each claim (through their bishops in the laying on of hands) apostolic authority. Their common claim is that all other denominations of Christians whatsoever, are false churches without Divine authority and hence not to be recognized or tolerated. Accordingly no minister of another denomination would be permitted to preach either in a Catholic or an Episcopalian pulpit. And if by mischance such a circumstance should occur it would be considered necessary to purge the sacred spot by a kind of re-consecration. From the standpoint of these denominations all others are heretics; but, they say, not willingly so, but ignorantly so.

Here note the fact that a cleavage is in process amongst Episcopalians. A minority, termed high-churchmen, are gradually separating Romeward, while the majority are sharing the sentiments of other Protestants, to the effect that the matter of "apostolic succession" is probably less important than their forefathers supposed.

For the purposes of this discussion we may without offense ignore the high-church minority and say that the Scriptures which plainly foretell the perfecting of Church Federation indicate that it will include Episcopalians, but will not include Catholics. Nevertheless the intimation is that while the Federation will be a Protestant one, **it will not be anti-Catholic.** On the contrary, the two great systems, Catholic and Protestant, will fraternize and co-operate along various lines—especially in the manipulation of social and political influences.

Episcopals Sacrifice a Little Pride

The breadth of the Episcopal creed will not call for particular sacrifices in Federation, if only their pride on the subject of apostolic succession can be satisfied. They are all prepared to admit that no particular wisdom or holiness has been communicated from generation to generation, from bishop to bishop and from bishop to lower clergy through the laying on of hands. They are willing to admit that there have been men as wise and others as foolish outside as inside their Communion.

They are willing to admit that no greater light upon the Word of God and its meaning has come down to humanity through its channels than through outside channels. They are willing to admit that their clergy have no more of Divine Grace and Truth, Wisdom and Power than have others of God's people, both clergy and laity, outside their boundaries.

Hence they are willing, nay, anxious, for Federation, and ask only that their "face be saved," by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel. They have no desire to prove their claim to superior grace and truth by measuring swords of the Spirit with other ministers.

Up to the present time Episcopalians decline to be parties to the Federation unless their special claim be in some sense or degree recognized. Pride says it would never do to retract now all that the denomination has stood for in separation for centuries. They would urge Christians of the other denominations, especially the clergy, to consider the advantage which would accrue to the Federation by having all Protestant ministers accept their ordination. They do not claim that it would make them wiser or better men, nor more efficient teachers, either of truth or error. But they do claim that it would give them an **authority in the eyes of the people** and give color and reasonableness to the Federation of many churches with discordant creeds posing as one church in the Federation arrangement.

The Common People Thinking More

The argument is, "The common people, the laity," are disposed more than ever to think for themselves on religious subjects and to study the Bible for themselves. If, therefore, as ministers, you desire to hold the people in check so that they shall not think for themselves you would do well to concede the claim of apostolic succession—that no one is permitted to interpret or teach the Bible except those who have received apostolic benediction.

It was disregard of this claim of apostolic benediction which led to freedom of thought on religious subjects and ultimately led to the formation of the various sects. You should now seek to restrict further investigation of the Bible and further interpretation of it by accepting our theory, by permitting us to grant you recognition in some simple form of the rights of apostolic authority through our bishops. If you do not do so you will more and more lose your hold on the people, for we are coming more and more to a time of individual thought on every topic.

The Scriptures intimate that this argument will ultimately prevail and great Protestant denominations be thus vitalized and, in co-operation with Catholicism, for a short while dominate Christendom socially and politically, crushing out individual thought and negativing and black-listing all religious teachers outside the Federation and its Catholic Ally. From this standpoint the Episcopal system will lose nothing, but even be a gainer of prestige through the Federation.

What Catholics Would Surrender

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant Churches would mean that they ceased to protest and that she relinquished her peculiar claims:

(1) That she alone is the Church of Christ and has authority to instruct.

(2) That she is more than a Church or prospective Kingdom—that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.

(3) That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfil all the prophecies of the Scriptures respecting the reign of Christ, his Mediatorial Kingdom, etc. This claim of Papacy that the Pope's reign is de facto the reign of Christ is expressed in the declaration that he is the Vice-gerent of Christ—the one reigning instead of Christ.

(4) The doctrine of trans-substantiation—that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ—(his flesh and his blood) for sacrifice afresh in each celebration of the Mass.

Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst believers in Christ are to be found in her communion. St. Paul declares, "If any man have not the Spirit of Christ he is none of his." Surely all Christians admit this standard and the correctness of the Apostle's teaching.

Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered the Unity of the Church of Christ might be possible. Thus the first Catholic objection might easily be removed in favor of Federation, or, still better, in favor of Union. As our Episcopalian friends fail to prove that the apostolic succession to ordination gave either greater wisdom or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

A Claim Now Easy to Lay Aside

The second claim that Papacy is God's Kingdom, that the Popes reign successively as Christ's Vice-gerent, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past it is surely little appreciated by Catholics to-day. No longer do the Popes dominate the civil rulers of Christendom. And no longer do the people consider it wise that they should do so.

More and more the masses appreciate the fact that the original kingdom of earth was given to father Adam and that mankind as his children are the natural heirs of the inheritance. More and more the people are disposed to consider popes, czars, emperors and kings as merely figure-heads, without any real title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Doumas. And more and more do they demand that these shall reflect the sentiments of the people in civil and religious matters.

The day of darkness and ignorance in which the people believed that popes and kings were Divinely appointed to rule them with Divine authority has gone by. General intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to wipe another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that they reign by a popular sufferance, and their appeals for money, for armies and navies, is no longer on the score that they were Divinely instructed to obliterate each other, but on the score of self-defense.

Divine Appointment Not Believed

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ's Kingdom, either direct or through the popes. Neither now nor at any other time in the world's history has there been a reign of righteousness such as the Scriptures declare Christ's Kingdom shall inaugurate. May we not, then, with good grace—Catholics and Protestants—admit that neither our Catholic popes, emperors and kings, nor our Protestant kings, emperors and heads of Churches are reigning with any Divine authority manifest to human judgment?

Let us humbly admit the nonsense of the legends on our coins, Catholic and Protestant, to the effect that kings and popes reign by the grace of God—by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of to-day—rather we have shown that to-day the people are ruling through their Congresses, Parliaments, Reichstags, etc., and that the kings and emperors are mere figure-heads of power, more or less useful and dependent upon the good-will of their people.

If it be asked how we shall account for the period of the dark ages and autocratic and devilish misrule, our reply would be to point to the Apostle's words. He declares that Satan is the god or ruler of this world, who now operates through the disobedient—through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming Age, the Millennial Age (John 18:36).

Ah, yes! the sooner both Catholics and Protestants admit what they and all the world now see, the better—namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted towards infidelity, because they did not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, "doctrines of demons" (1 Timothy 4:1).

Not Vice-gerent Christ

In view of the foregoing—in view of the fact that the Divine titles of all kings and emperors are now abrogated, papacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed, such a claim is more safely denied than held, for in the light of our day papacy's best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace—Immanuel. In the light of the present all of God's people, Catholics and Protestants of every shade, should rejoice to join in the Lord's Prayer—"Thy Kingdom **come;** thy will be done on earth as it is done in heaven." Surely this is what all saints of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their numbers had doubled—there were twelve hundred millions of heathens. While continuing our exertions on behalf of the heathens abroad and at home, let us tie our faith to the Apostle's words and "wait for God's Son from heaven" (1 Thess. 1:10).

At the second coming of Christ and the glorification of his Church, "his elect," "his saints," gathered from all denominations, Catholic and Protestant (and some from outside of all of them)—only then will the glorious reign of Christ and the Church begin. Only then will the spiritual Seed of Abraham be complete and the work of blessing the unregenerate world begin—the Messianic Kingdom work—the overthrow of Satan and his empire—the scattering of darkness, ignorance and superstition which he fostered—the flooding of the earth with the light of the knowledge of the glory of God—the restoration of natural Israel to Divine favor—the bringing in of everlasting righteousness through a mental, physical and moral uplift. Whoever then shall refuse all those blessings and privileges will be destroyed from amongst the people. Thus eventually in the close of the new dispensation God's will shall be "done on earth even as it is done in heaven"—as fully, as completely. This is the "Kingdom of God's dear Son" for which we wait and pray. And however good or bad other kingdoms, temporal or spiritual, have been, we need no longer consider them substitutes for this one which shall be the "desire of all nations" (Haggai 2:7).

Trans-substantiation, Masses, Purgatory

We are free to admit that the Catholic doctrines of Trans-substantiation, Masses and Purgatory would be difficult for our Catholic friends to abandon for the sake of Federation or for any other reason. Nevertheless we believe that in the light of our day there is more to be learned upon these important doctrines.

Without agreeing with these doctrines—without claiming Catholic affiliation, let us here say that the Catholic doctrine of Purgatory, which lies at the foundation of these three, is in many respects more rational than our Protestant doctrine of eternal torture. It would surely be more God-like to provide some way of escape for the millions of humanity than to leave thousands of millions uselessly in untellable anguish to all eternity.

Summing up, then, we find that Lutherans would have nothing to lose by Federation—nothing to surrender, except a little pride. Episcopalians likewise will find Federation to cost them little. They can well afford to join the Federation, especially on terms upon which they insist—the recognition of the apostolic succession. And this they can afford to concede in its very mildest form, realizing that it has never specially advantaged them anyway and is impossible of demonstration, in view of the fact that the Scriptures declare that there are but twelve apostles of the Lamb and symbolically show only a twelve-star crown to the Church during this Age and only twelve foundations to the New Jerusalem—the Church in glory. How then could bishops either possess or give apostolic blessings? (Rev. 12:1; 21:14.)

DO NOT FEDERATE—UNITE

Reminding all that our text opposes Federation, we conclude by advising the Protestant Christian Communions discussed foregoing not to be content with Federation, but to go the entire length of Union—dropping all their pet ideas and acknowledging as fellow-Christians and fellow-members of the Body of Christ, the Church, all who acknowledge Jesus as their Savior, their Redeemer, and who turn from the ways of sin and to the best of their ability walk in the path of righteousness, and who make full consecration of themselves to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

The Church Militant's Surrender to the Church Triumphant

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

HAVING viewed what the leading denominations would need to sacrifice in the interest of Federation, we come now to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination.

The term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the Heavenly Bridegroom, as his Bride and Queen in the great Mediatorial Kingdom soon to bless and uplift the world of mankind. It should further be added that while in this discussion we have considered the various denominations of Christendom and their creeds, we must now ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

Nor may we make the mistake of saying that the one Church is one Sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10:34,35).

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the Head. It is composed of consecrated followers of Christ irrespective of all denominational lines—those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father—those who have become disciples of Christ, taking up their cross to follow him and who have received the begetting of the holy Spirit.

Who could dispute that these are the Church of Christ? Who shall say that they must belong to this Communion or that, or lose their relationship to the Head, Christ Jesus? The Apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to those whom we have described and whom they styled saints—"the Church of the living God, whose names are written in heaven" (Hebrews 12:23; 1 Timothy 3:15). Let us keep strictly within the lines of God's Word and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant

If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them."

While the real Church of fully consecrated believers, faithful to the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner or whose attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord.

This nominal mass may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no care whatever for morality and using the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:

(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (1 Corinthians 1:2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

Fightings Without and Within

Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with him in the Messianic Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices, have the promise of sharing with Christ the glories of the Church Triumphant. "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us" (2 Timothy 2:11, 12).

But why should the Church fight? Is she not commanded to live peaceably with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely none would assail a non-resistant!

We reply that the facts do not bear out that suggestion. Our Lord and his Apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maligned them verily thought that they did God service.

Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practised by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caiaphas and Pilate.

"Who Scourgeth Every Son"

The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake.

(1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that though "holy, harmless, undefiled," he was proved perfect in his loyalty by the things which he endured—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Mediatorial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians 5:11; 6:12; 2 Thessalonians 1:5; 2 Timothy 1:12; 2:9, 12; 3:12).

(2) These experiences are designed of God to qualify us to be judges of the world during the Messianic Age—that the Christ, Head and Body, may be merciful and faithful towards the people of the earth. Likewise it is proper that the world should know that its judges have thus been tempted and tried, and are able to sympathize with them in their weaknesses and in their endeavors for righteousness—and more willing to help them up, up, up to human perfection than to consign them to the Second Death.

Although this conflict has lasted for more than eighteen centuries it has not been long for any single individual. With the Master himself the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions, but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers (Romans 8:18).

The Church Triumphant

The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the true, the saintly, the "sanctified in Christ Jesus." Nevertheless it will be composed of two classes, as illustrated by the Priests and the Levites in the type. (1) Jesus glorified, the antitypical High Priest, and his faithful footstep followers, the antitypical under-priesthood, otherwise his "Bride." Together these are styled a Royal Priesthood, or a Kingdom of Priests.

St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant—Head and Body—The Christ, "A priest forever after the order of Melchizedek"—a priest upon his throne. During the New Dispensation that glorious Priest, Head and Members, will bless and uplift, rule and judge, the world of mankind, with a view to recovering as many as possible, as many as will obey him, from the ruin of sin and death. During the thousand years of the antitypical Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly Paradise. The unwilling and disobedient will be destroyed in the Second Death. At the close of the thousand years, Christ's Mediatorial Kingdom will terminate.

(2) As the Levites were much more numerous than their brethren, the priests, so there is a corresponding class in the Church styled "a great company, whose number no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be with the Bride as her companions. As Levites they will serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ. (Rev. 7:9; 3:21.)

The Church Militant's Surrender

All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on immortality; when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see him as he is and share his glory.

Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming—when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spirit body (1 Cor. 15:42-44, 53, 54). Surely such, having prayed, "Thy Kingdom come; thy will be done on earth as in heaven," are waiting for the King and God's time for establishing his Kingdom for the blessing of the world.

No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"—the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our **glad surrender** to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—participants in the Messianic Kingdom glory and its dominion of earth for the uplifting of mankind (1 Cor. 6:2; Rev. 2:26).

Union or Federation—Which?

We ask, What advantage will accrue to the Church Militant through the oncoming Federation? We reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the Divine promise that "All things shall work together for good to them that love God—to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated:—(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Followers afar off; (5) Saints.

But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous.

The saintly few, guided by God's Word and holy Spirit, will awaken to

(Concluded on second page, first column.)

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. NEW YORK CITY No. 2

Religious and Scientific Gleanings.

AMERICAN TRACT SOCIETY'S REPORT

The following item of news is going the rounds of the public press. We confess surprise that so wealthy an organization and one which receives so many large legacies should not furnish a more interesting report:—

"An interesting meeting of the American Tract Society, which was organized in 1825, was held in the Congregational Church in Greenwich, Conn., the home of the president, William Phillips Hall, last week. A review was given of the work of the society, now in better condition than for some years past, although its accomplishments have always been notable. The eighty-fifth annual report, made by the Rev. Dr. Judson Swift, general secretary, has just been issued in neat pamphlet form. The balance sheet for the year shows assets of $2,403,515; liabilities, $1,552,422.47; excess of assets over liabilities, $851,092.53. Three life directors and fourteen life members were constituted during the year covered in the report. The cash appropriations made for the year in Europe, Africa and Asia were $5,300. The totals of these appropriations in the society's history have been $774,012.43."

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

This Society is probably the most active organization ever known in the world along the lines of Tract distribution and home and foreign missionary work. It apparently has no capital, but merely uses as received monies voluntarily donated to its work. While other societies are continually soliciting assistance, both in public and from Church pulpits and through private solicitations, this Society avers that it never solicits money either publicly or privately. Donations to its treasury must come voluntarily or not at all. Its officers receive no salary. Its numerous missionaries receive no salaries—merely their expenses are paid, and these on a very moderate scale. Their printing is done in great quantities and at the lowest prices. Nothing is ever bought on credit. Only in proportion as the Lord supplies the means is the work pushed forward.

This Society's annual report, briefly summarized, is as follows:

It has about seventy missionaries, home and foreign. They traveled over 500,000 miles last year. They visited more than 3,500 cities. They held more than 11,000 meetings. This Society expended in the proclamation of the Gospel in foreign countries $20,935.24. It expended in the United States and Canada $139,743.80. It put into circulation more than 600,000 copies of "Studies in the Scriptures," otherwise called Bible Keys—books for the assistance of Bible Students to a proper understanding of God's Word. In the United States it circulated tons of free literature in defense of the Bible and to assist people to a proper study and knowledge thereof. This amounted in the English language to more than 350,000,000 of tract pages, and in the foreign languages it circulated in this country more than 6,000,000 of tract pages. These almost inconceivable totals bewilder the average mind. Besides all this is the considerable work which the Society did in India, South Africa, Australia and Europe.

We congratulate the Society on its immense work and the accomplishment of it so economically. One is quite reminded of the feeding of the multitudes with the five barley loaves and two small fishes.

FIFTY - SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say: "Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient."

* * *

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare.

What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbativeness or ease. The world is holding out greater inducements to-day along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of Divine Justice, Wisdom, Love and Power, and mankind the Divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association, in the Fiftieth Baptist Church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"'Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.'"

ELECTRICAL ENERGY DISCOVERED.

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The "Scientist" says:

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or by a higher power.

Cardinal Gibbons' Sermon.

A Plea for United Christendom

Recently at Baltimore (Md.) Cathedral Cardinal Gibbons preached a great sermon, a report of which is furnished by the Cardinal himself. It certainly contains a great many good thoughts. All reading it will be interested; also in reading the article which follows it, in which the same subject is examined from a Protestant standpoint by the most prominent minister of our day, whose sermons are estimated to reach more than ten millions of people every week. The Cardinal's sermon follows:

"The Episcopal Church, in its recent triennial convention, is reported to have advocated in strong and earnest language the reunion of the various Christian Churches. I am grateful to the members of the convention for the praiseworthy sentiments which they express, and which reflect honor on their heads and hearts. And I pray, with them, that the day may be hastened when the words of our common Redeemer, Jesus Christ, may be fulfilled, when there 'will be one fold and one Shepherd'! However, this consummation can be attained only when all Christians shall recognize one Chief Pastor. For we might as well expect to have a united commonwealth under several independent presidents as to have a united church under the various conflicting spiritual rulers.

"It was manifestly the desire of Christ that all his disciples should be united in the profession of one faith. In his admirable prayer before his passion he says: 'I pray for them also who through their word shall believe in me, that they all be one, as Thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;' because the unity of the Church is the most luminous evidence of the divine mission of Christ.

"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but his Church. He does not say, 'Upon this rock will I build my churches,' from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the church is a visible body, it must have a visible head.

Thinks Catholic Church Embraces Everything Essential to Unity of Faith and Government

"Our Saviour calls his Church a sheepfold. 'And there shall be made one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of his fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands, and the foot instantly moves; the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united in one supreme visible Head, whom they are bound to obey.

"The Church is composed of a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner, our Saviour will have all the saplings of his vineyard connected with the main stem, all draw their nourishment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion. God is essentially one. He is Truth itself. 'God is not the God of dissension, but of peace.' I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of his omnipotence, and the most bounteous manifestation of his goodness and love for mankind!

"Hence, it is clear that Jesus Christ intended that his Church should have one common doctrine, which all Christians are bound to believe, and one uniform government to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.

Honey to His Lips and Music to His Ears

"The number of Catholics in the world is computed at two hundred and fifty millions. They have all one Lord, one faith, one baptism, one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common head. Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the church, and is cut off like a withered branch. The church had rather sever her right hand than any member to corrode her vitals. It was thus she excommunicated a powerful king, because he persisted in violating the sacred law of marriage, although she foresaw that the lustful monarch would involve a nation in his spiritual ruin.

"How sublime and consoling is the thought that withersoever a Catholic goes over the broad world, whether he enters his church in Peking, Melbourne, in London, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist in the same sacrifice, and to partake of the same sacraments.

"This is not all. Her creed is now identical with what it was in past ages. The same gospel of peace that Jesus Christ preached on the mount; the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus; St. Chrysostom at Constantinople; St. Augustine in Hippo; St. Ambrose in Milan; St. Remigius in France; St. Boniface in Germany; St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland; that St. Augustine brought into England, and St. Pelagius into Scotland, and which Columbus took with him into the New World, is ever preached in the Catholic Church throughout the globe, from January till December—'Jesus Christ, yesterday, to-day and the same forever.'

"At the recent Eucharistic Congress of Montreal, a great multitude of worshippers was assembled from various parts of Europe and America. Even Australia and Africa were represented. Let us suppose that a pilgrim from Germany or Switzerland, ignorant of the language of the country, is walking the streets, when he hears the sound of the cathedral bell. What hallowed associations it arouses in his memory! He accepts its voice as an invitation to prayer. He sees the cross-crowned spire, and the cross speaks to his heart. And entering the cathedral, while tears run down his sun-burned cheeks, he exclaims: 'How lovely are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. For the sparrow hath found her nest, and the turtle-dove a home. Thy altars are my home, my King and my God!'

(Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. Hek, Editor.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

(Continued from first page.)

"I believe in the one holy catholic and apostolic church. Oh, my brethren, what a charm there is in these words! They are honey to my lips, music to my ears and sweet jubilation to my heart. They send an indescribable thrill through my inmost soul. I believe in the one holy catholic and apostolic church. This profession of faith is a sacred bond of union between us. It binds us to our brethren in ages past, adown the centuries to apostolic times. It unites us to them in ages yet to come, till time shall be no more.

How Some Protestants View Cardinal Gibbons' Sermon

Cardinal Gibbons' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of one of the most widely known Protestant ministers in the world.

For comparison we place this minister's able and forceful reply immediately following Cardinal Gibbons' presentation, assured that it will be interesting to our Protestant as well as our Catholic readers:—

Protestant Minister Congratulates the Cardinal

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one Church and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true Church, and, in the same breath, to acknowledge that their denomination is no more that one Church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past and to come together as true followers of the Lord.

Agrees With Cardinal Gibbons

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof of carnality, of fleshly minds and proof of an unspiritual state. All Christians are coming to realize this—Catholic and Protestant—although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the Divine service than if all were agreed.

All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of—first, a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but the one Church in Europe, the Roman Catholic. The results surely were not all that could have been desired. That unity of the Church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

The Perplexing Question

So, then, dissatisfied with the sectarian divisions and strife, and equally dissatisfied with the compulsory union of the past; and, convinced, nevertheless, that the Bible teaches the unity of the Church, we ask, How may this Scriptural unity be attained—the unity of the spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this Age and the Supervisor of the one fold. We agree that there is but the one Church, for whom the Master prayed during his last hours—"that they all may be one in us." We agree also that the Apostle speaks of the one Church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusion, that this one Church which Christ declared he would build upon the rock of Truth and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman Church, just as we disagree with our Baptist friends when they tell us that the Baptist Church is the one Church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements—that they are the one Church.

Our contention is that everyone who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus and who receives the begetting of the Holy Spirit of God—all such are the brethren of Jesus and sons of God, whether or not they join the Roman Catholic, the Congregational, the Methodist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible—none of them is recognized of God. They are all human institutions—originated by men and maintained by men—sometimes good men and sometimes bad men have had to do with their organization and its maintenance. Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds.

Which Is the True Church?

According to the Bible we may all find the answer we are seeking—an explanation of what and where is the true Church. In the Scriptures it is described as "the Church of the Firstborns, whose names are written in heaven" (Heb. 12:23). Will our Protestant friends claim that their Church roll corresponds to that written in heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares and that, so far as human judgment can discern, the tares are vastly in the majority.

Christian Union Never Lost

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the Church of Christ—they deceived themselves. They have been children **of this world,** not spirit-begotten **New Creatures** in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible—that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., has had nothing whatever to do with the great organization which God effected eighteen centuries ago and which has persisted as a unit in the world ever since.

The true Church has never been divided, because each member of it is united with the Lord, the Head, and, through him, united to every other "member of his Body, which is the Church," the "little flock." In this one Church there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism—the baptism of consecration into his death—to suffer with him that, by and by, we may reign with him.

The Hidden Mystery

Does someone say, Where is the history of this Church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet they knew not the great religious Teacher and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the Body of Christ" a bit more than the Jews recognized the Head of that Body.

This is the very point which St. Paul emphasizes. He declares that the fact, as well as the philosophy, of the Church being members of Christ is to the world—both the religious and the irreligious world—a Hidden Mystery. It is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, and all the faithful during the intermediate centuries, and as some may yet be if an outward union be effected such as once prevailed—in the "dark ages."

Counterfeiting the True Church

If we now declare that, to a certain extent, the true Church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true Church were made knowingly or intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it and followed their misinterpretations.

Notice, for instance, the Roman Catholic Church. The average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the Church is composed of the Pope and the other religious instructors and that the common people are not members of the Church, but, as they style them, "children of the Church."

Thus the Catholic Church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply these Scriptures to the clergy and not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the true Church, and because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over the kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning and to make good its counterfeit of the true Church and her work, that has led to so many grievous difficulties, persecutions, wars.

The True Reign of the Saints

If Papacy has the counterfeit of the true Church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the experiences of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps constitute their schooling, testing, preparation for a share in the Kingdom with Christ their Lord. When the full number of the elect Church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified—then the Kingdom to which they are heirs will be established and they shall be joint-heirs with Jesus Christ their Lord, King of kings and Lord of lords. His Kingdom will rule the world, not by guns or swords, not by racks or burning **at the stake and inquisitionary** torments, but by heavenly power which then will have full control of earth's affairs.

Children of the Church

What our Catholic friends have is still merely a foreshadowing—or, shall I use the harsher word **counterfeit**—of the Truth respecting the Church as a mother and certain children. The Scriptures teach that in the new order of things, when Christ shall take to himself his great power and institute his Millennial Kingdom for the blessing and uplifting of mankind, he will have a Bride—the Church—"The Bride, the Lamb's Wife" (Rev. 21:9). And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam and all of his children who will accept it on the terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness—to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the Second Death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth (2 Pet. 2:12).

Are There Protestant Counterfeits?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the Church and that the people are the children of the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal Church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal Church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the **entire Church of God,** whoever they may be, **are a Royal Priesthood.** Yet even with these congregational bodies there is an attempt made to separate between clergy and laity and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational Church through the so-called Congregational Union. In the Baptist Church the ministers combine in what is known as a Baptist Ministers Association, which holds the reins over the people as parents over children and tells them whom they may call for a Pastor and whom not—whom they are willing to ordain as their Pastor and whom they will refuse. Thus the same spirit is manifested in all these earthly systems and by it they are all distinctly differentiated from the true Church and her Scriptural regulations, which declare, All ye are brethren—and One is your Master, even Christ, and One is your Pope, or Father, even God.

Royal Priesthood Composed of Priests Regardless of Denomination

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the Royal Priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity or are to be found elsewhere. "The Lord knoweth them that are his." We ask the Cardinal to consider that this one Church is indivisible; that the Heavenly Father is the husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true Church unless they bring forth the true fruit of the Vine. We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his Second Coming, will receive them to himself in glory. By the power of the First Resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord; and like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his Wife hath made herself ready." And shortly after that will come the Millennial Kingdom and the times of regeneration mentioned by our Lord, when his faithful will sit with him in the Throne and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world, these also, in the Scriptures, are called vines—the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the winepress of the wrath of God in the near future and bring upon the world that great time of trouble, which all may see upon the horizon and which the Lord declares will be such a time of trouble as the world has never before known.—Daniel 12:1; Matt. 24:21.

GOD LOVES YOU!

The Divine Plan Outshines All Evangelistic and Missionary Efforts

"What is Man that thou art mindful of him?"—Psalm 8:4.

FOR some weeks our city has been in the throes of a "Revival of Religion." Hundreds of ministers have placed themselves and their congregations under the leadership of the Rev. Dr. Chapman and Mr. Alexander, the famous singer, for the purpose of reviving religion; for the purpose of rescuing human souls from eternal torment, as the proposition is generally understood. Business men have subscribed large sums of money for this noble work of rescue, reasoning that if thousands of dollars are spent in fire-fighting apparatus for the protection of human life for a few years, the services of Messrs. Chapman and Alexander will be cheap if they carry away twenty-five thousand dollars for a month's work, provided the results show a goodly number rescued from eternal torment.

We sympathize with some of these large-hearted and open-handed business men who give their money for so laudable an object. Yet we cannot think that many, nay not even a majority, of those who contributed this sum have done so conscientiously. We cannot think that one-half of them believe in the teaching of eternal torture, nor can we think that more than one-tenth of them believe that a practical conversion is signified by a response to an invitation which implies a preference for heavenly bliss rather than for eternal anguish. However, it is for those who pay the money to exercise their own consciences in this matter, and it is none of our business what they decide.

We sympathize also with the hundreds of Pastors of this city who have joined in this movement, which they hope will increase their congregations and church revenues, but these Pastors know in reality that the Bible does not teach eternal torment, and they have discarded the Bible anyway in favor of Higher Critical-Infidelity. Theirs is an unhappy and stultified position.

We sympathize still more with the poor people whose education along spiritual lines is almost wholly neglected, and who live in constant fear of the God who loves them and in dreadful misunderstanding of the Bible, which he has given them. Between the imperfectness of the translation and the coloring of prejudice and the twist of misunderstanding of some parables and symbols they are helpless in the presence of educated men who teach inferentially what they do not themselves believe. Alas! poor "common people!" that you should be betrayed by those in whom you repose confidence and whom you unwittingly pay for keeping you in the dark by taking from you the key of knowledge. Truly, "My people perish for lack of knowledge" (Hosea 4, 6).

Sympathizes Still More With God

But still more we sympathize with God, whose name is dishonored, whose Justice, Mercy, Wisdom, Love and Power are traduced, nay, vilified. We say to ourself, How wonderful the patience of God, which for centuries has endured blasphemous misrepresentations of his good character and Divine Plan of the Ages! Well does he tell us that as the heavens are higher than the earth, so his plans and methods in respect to our salvation are higher than ours—not lower. Well does he tell us that human fear toward him is taught by the precepts of men, not according to his Word (Isaiah 29, 13). We can see reasons why the Lord has kept silence toward the heathen, but we are perplexed that judgments have so long delayed to come upon those who, knowing better, still slander the great and holy name and misrepresent the Divine purposes.

What would a chief shepherd do to an under-shepherd found misleading the sheep, guiding them into poisonous pastures? We believe that he would take the sheep from them, even though he allowed them still to shepherd the goats. And it is quite our thought that such a judgment impends over Christendom and that all shepherds, false to their trust, will be dismissed ignominiously, and that very soon!

Some urge that we should do evil in order to obtain good results; that we should misrepresent the Divine character in order to get people to join the Church. Is it urged that some may, as a result of this evangelistic movement, lead a more orderly and decent life hereafter as citizens, and that we should be willing to join in traducing our Creator, in order to obtain this result? We answer, No, a thousand times, No! In our judgment the perversions of the Truth, the dishonoring of our Maker, the instilling of misconceptions into the minds of the people, is an awful cost to pay, even if the results should be a hundred times as great as promised. Well did Jesus say, "Ye compass sea and land to make one proselyte and when he is gained, you make him two-fold more a child of destruction than yourselves" (Matt. 23, 15). The conversions achieved by misrepresentations of God instill a poison into the heart difficult to eradicate, impervious to the Truth.

It grieves us to be obliged conscientiously thus to characterize a movement which has, at least, an outward appearance of godliness. It will attract to us the venom of those whose hypocrisies we criticize. It is not the money that they will collect that grieves us, for those who give it honestly, thinking thus to serve the Lord, will surely be blessed by him. It is the hypocrisy of the thing, the misrepresentation of their own belief and unbelief and the slander against the holy name of the Creator and the further bamboozling and throwing of dust into the eyes of the common people—this awakens, and should awaken, righteous indignation. And the more others do not speak, the more we must speak in denunciation and in warning to the people to search the Scriptures and become undeceived.

Hearken Now to Our Text

The teachings of all of the creeds of the "Dark Ages" which have come down to us, although they contain many good things, are so befogged with misrepresentations of God as to be a stench to our nostrils and a menace to our spiritual health. They picture to us a God either reckless and careless of the future interests of his human creatures, or else powerless to aid any but the few. They picture to us millions going down to torture during the four thousand years before Jesus came into the world to seek and to save that which was lost. They picture to us that since his coming only a handful, comparatively, of the human family have become his disciples, footstep followers, "Meet for the inheritance of the saints in light." All the others, according to our Protestant creeds, Calvinistic and Arminian, have gone down to eternal torture. From this standpoint it is that Dr. Chapman and Mr. Alexander are the heroes of the hour, saving a few more whom God would have otherwise neglected, or, as some might say, saving them in spite of Divine foreordination to the contrary.

But what say the Scriptures? Does the Bible substantiate such theories?

Nay, nay! In harmony with our text, the entire Bible reveals to us a God as infinite in his Wisdom and Power as in his Justice and Love. Our text tells us that he is mindful of his creatures—humanity. He was mindful in the very beginning when he created man and foreknew his fall. Away back there he foretold that "the Seed of the woman should ultimately bruise the Serpent's head." Away back there he indicated his Divine purpose, in due time, to redeem man from destruction (not from eternal torment, for none were sentenced to torment).

The skins which covered the nakedness of our first parents cost the lives of animals, and thus God typically prophesied "better sacrifices" for the perfect covering of man's sin and shame. In God's dealings with the nation of Israel, he gave numerous types foreshadowing the later blessings, following "the better sacrifices" of the antitypical Atonement Day—blessing all the families of the earth.

God was mindful of man's interests all that time (for over forty-two centuries), even though, during that long period, nothing was actually accomplished. The salvation was purposed, was planned, was assured, but must be waited for until God's due time.

Reconciliation by "Better Sacrifices"

When Jesus appeared the world was still in sin—even the one little nation of Israel was still under Divine condemnation because of sin—because their typical sacrifices were insufficient and merely foreshadows of "the better sacrifices," which God was mindful later to bring to pass.

Those "better sacrifices" are not yet completed, though nearly so, we believe. They consist of "the Man Christ Jesus" who gave himself a "Ransom for all," and also of the faithful few whom he has accepted as his disciples and who are walking in his steps, "presenting their bodies living sacrifices, holy and acceptable to God," through their Redeemer (Rom. 12, 1).

God is still mindful of humanity. He has not forgotten his responsibilities as a Creator. The theory that God shirks his responsibility and allows the ninety thousand who die daily to drop into eternal torment because of carelessness or indifference on our part is not true—is not Scriptural.

God affirms his own responsibility for every feature of his Plan. He declares, "My Word that is gone forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it" (Isaiah 55, 11). Hence we should understand that God sent no message to convert the world during the first forty-one hundred and fifty years after Adam's creation, because he did not will the world to be converted then. He had no message for the world. His time had not come. St. Paul refers to this, saying, "The times of that ignorance God winked at" (took no notice of). But now, since the death of Jesus, the Just for the unjust, and the opening up of possibilities for a future life through a resurrection, God commands all men everywhere to repent. And all who become disciples of Jesus are privileged to be ambassadors for God, to convey to all who have the hearing ear a message of God's mercy—to bind up the broken-hearted, to declare the acceptable year and the opening of the prison doors.

But the work in the present time is restricted. Not all could possibly be blessed now—and the elect must have an ear to hear and must be "drawn of the Father" and must walk in the Master's footsteps and thus become copies of God's dear Son. This is the only work thus far, and it is not to the world, but to the few who have the hearing ear and who leave the world to become followers of Jesus.

"The High Calling in Christ"

The Bible declares that now God is sending forth a "high calling in Christ." Those called during this Gospel Age are called to walk in Jesus' footsteps as saints, "presenting their bodies living sacrifices," suffering with their Master and for his cause. The promise to all these is that, if faithful, they shall share with the great Redeemer his Messianic Throne which is yet to bless the world. To this Bride-class the Redeemer will be the Bridegroom, Lord and Head. Sharing his sufferings they will share his exaltation to the divine nature and its glory, honor and immortality. And these will participate in the glorious Messianic work soon to begin.

"Let God Be True"—Others Liars

If evangelists and others would preach this "narrow way" of the Gospel of Christ, how we would rejoice with them, and how soon would the true knowledge of God's love spread over the world and appeal to the hearts of all! How gladly we would have them join us in this message and in the further message that God's Plan in the next Age will reach Adam and all of his posterity—"every man," just and unjust—living and dead! They should be told of the "Times of Restitution" that are nearing. They should be advised that if they neglect the "high calling," the "election" now in progress, they will, nevertheless, have responsibility and be liable for stripes or punishments, in proportion as they know right from wrong and wilfully do the wrong.

What we plead for is that the educated ministers and laymen should cease to do evil, cease to misrepresent and traduce our gracious Creator. We warn them that he will not hold guiltless those who take his name in vain—will not hold guiltless those who atrociously malign his name.

The Great Revival Coming

As for methods for the calling of the "elect" in this Age, we urge that neither we nor others are wise enough to improve upon the methods and practices of Jesus and the Apostles. We urge that any deviation from their Gospel of "good tidings of great joy for all people" must be injurious. We urge that we of today should preach, as St. Peter did at Pentecost, not only of the "high calling" of the Church, but also of the world's blessing—"Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began" (Acts 3, 19-23).

We urge that such a general presentation of Divine Justice would appeal to all true hearts and heads in the present time much better than any "expediency" preaching and prepare all mankind the better for the future as well as for the present life.

The great revival of religion will come to the world immediately following the great time of trouble with which this Gospel Age is shortly to end. Then, under the blessing of Messiah's Empire, all the ignorance and superstition and misrepresentation of God and of his Plan will flee away before the presence of the Sun of Righteousness, which will illuminate the world.

Then will come God's time for blessing the world. His Kingdom, established in the world with power and great glory, will rule it with a rod of iron, compelling prompt obedience to the Divine Law, both in letter and in spirit. The obedient will be helped upward and will progress step by step to perfection, while the rebellious, after proper testing and provings, "will be destroyed from amongst the people"—in the "Second Death."

Why should we not tell the people plainly that there is a special salvation now in progress and that a common or general one will follow for the non-elect? Why not explain to them the great reward of the present time—joint-heirship with Messiah in the Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as in heaven?" Why not explain to the world that restitution is the portion of all who do not choose to sacrifice, but that, according to their present course, upward or downward, will be their standing future—more or less disapproved and requiring more or less of chastisements or stripes, difficulties, for their extrication, for their uplifting.

Much better could we understand the giving of money to tell mankind the Truth and to glorify the name of our God and our Redeemer. But we are totally at a loss to comprehend the attitude of those who give time and money for a little outward show and the grievous inward injury to the many through a misrepresentation of their Creator and his Word.

To the out-of-Church millions whom we address through these columns we would suggest that the power of the Truth is love, and that faithfulness to our Lord and to his Message in the Bible are the two greatest privileges that could possibly come to any of us, and that we should each and all unite hearts and voices in "showing forth the praises of him who has called us out of darkness into his marvellous light." Thus we may be helpful to other wanderers seeking "the Way, the Truth and the Life." "The Love of God constraineth us."

TO THE INTERESTED READER

We have some back numbers of this journal treating important religious topics which we will be pleased to supply free to those interested.

We mention amongst other topics: "What Is the Soul?" "Where Are the Dead?" "The Rich Man in Hell," "Lazarus in Abraham's Bosom," "Joy for the Sorrowing," "Sin Atonement," "Why God Permits Calamities," "Foreordination and Predestination," "Gathering the Lord's Jewels," etc.

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S
BOOKS

"Studies
in the
Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

The Value of Toil

Text:—In the sweat of thy face shalt thou eat bread.—Gen. **3:19.**

THE Great Teacher said of the lilies of the plain, "They toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew vi, 28, 29). Similarly we believe that in heaven the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. He who created the angels and made the lilies is the same God by whose omnipotent power we human beings came into existence. We are surrounded by conditions which call for labor, toil, and sweat of face, as indicated in our text. Why are these things so? Why is man less favored by his Creator than the angels and the lilies? The answer to this query is found in God's great Book, the Bible. As Bible Students the majority of us know, of course, the answer to this query. And yet it may prove beneficial to us to examine the question afresh.

I remind you that the words of our text are God's comment upon the conditions which now obtain and which were made necessary by man's disobedience and the terms of his sentence. As originally created the conditions of sweat of face and battling with thorns and insects too numerous to mention were not necessary and were not imposed upon mankind. On the contrary, Adam was placed in Paradise, in the Garden of Eden, whose every prospect was beautiful. Its trees were fruitful, yielding a variety and an abundance of life-giving fruit for the maintenance of the king of earth and his queen, mother Eve. The responsibilities of the situation were merely to dress, or keep, the garden—to pluck its fruits and to prune the waste foliage to Adam's pleasement. Every necessity was provided, as surely as in the case of the angels and the lilies. The great change which thrust our first parents from Paradise is the result of "Original Sin"—disobedience to God.

The basis of the fall may be said to have been the temptation of the Serpent, but otherwise, too, we may say that it was the loss of faith in God on the part of Mother Eve. Had she properly continued in faith and trust, the Tempter's suggestions of disobedience would have been promptly rejected. His suggestion that the great Creator had been prompted by selfish motives in forbidding the fruit of one particular kind of tree should have been promptly recognized as slander. And the further suggestion that the God of all Grace and Truth lied to them and distorted the facts when he warned that disobedience would result in death—this misrepresentation should have been indignantly resented. But, alas! Mother Eve had not yet reached that degree of character development; she succumbed to the temptation, crude as it was. Her desire for knowledge ensnared her. A lesson to us in this connection is that any knowledge which may come to us as Bible Students, or come to others, along any lines out of accord with the Divine testimony, would be costly knowledge indeed.

"The Wages of Sin is Death"

The result of the disobedience might have been the smiting of our first parents by a thunderbolt, but, with gracious purposes, God permitted them to have what they undoubtedly preferred—death by a dying process of centuries. This gave Adam and his posterity contact with sin and its penalty. The Divine object in so doing is Scripturally declared to be that all mankind may learn of the "exceeding sinfulness of sin," its undesirability and the sureness of its penalty—death. Had it not been for God's intention by and by to send the Redeemer and to pay man's death penalty, and thus to make possible his reclamation from death conditions by re-creation processes, our race might better have been instantly smitten to oblivion in our first parents; and the Twenty Thousand Millions of Adam's children might better have remained unborn. However, the Bible clearly reveals that "as by man (Adam) came death, even so by a man (Jesus) also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (I Corinthians xv, 21-23.)

The purpose of the Lord, clearly expressed, is that mankind in general shall have the blessed opportunity of sharing in the blessings of the Messianic Kingdom—the uplifting blessings, the restitution blessings, the resurrection blessings. St. Peter speaks of that thousand years of blessing as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 21). Very clearly we discern God's wise purpose to be that as mankind through Adam are being made acquainted with sin, calamities, death, so in due time all shall be made acquainted with righteousness, Truth and the boon of life eternal in harmony with their Creator. In that "restitution time," by the contrast of the rewards of righteousness with the rewards of sin, the whole world shall be brought to a knowledge of the Truth and shall discern, not only the Justice of God, but also his Wisdom, Love and Power.

The Tree of Knowledge.

Truly enough, the forbidden fruit was of the tree of **knowledge.** The eating of that fruit did indeed bring with it to Mother Eve and to all her children knowledge. It has required Six Thousand years of experience under the reign of Sin and Death to learn one side, and it will require another One Thousand Years, the period of Christ's reign, to teach Mother Eve and her family the other part of the great lesson, namely, the knowledge of Good. By the conclusion of Christ's reign the entire race of Adam will know both Good and Evil experimentally and, we trust, the majority of them will have learned the lesson so thoroughly that they will be fully out of accord with sin in its every phase. But while acknowledging that the eating of that fruit has become the channel of these lessons in evil, as in good, we can see that these same lessons might have been much more readily inculcated otherwise, had our first parents rejected the temptation and proven loyal to their Creator.

Many misunderstand these words, "Cursed is the earth," to signify that our Creator put a special blight upon the fruitful and beautiful earth. On the contrary, while he could have brought the entire earth to full perfection before man's creation, he did not do so, but left the greater part of it in a condition accursed or unfit for human use and habitation even while man was in harmony with God. God merely "Prepared the Garden Eastward in Eden" for the trial, the testing, the proving of our first parents, because he knew what would be the result of that trial. He knew the end from the beginning. Divine foreknowledge is the basis of the statement, "Cursed is the earth for thy sake;" it is thus unfit for you, in your own interest, because I foreknew your transgression and what conditions would be most favorable for you, that your death sentence might bring you the largest degree of knowledge and the largest degree of experience in the most helpful manner.

Is it asked how the unfitness of the earth could inure to man's advantage as a sinner and why the Lord placed the cherubim with flaming sword to keep the way to the Tree of Life? We reply that all of the experiences of the wisest of mankind corroborate the Divine decision that it was wisest and for the best interests of Adam and his children that the curse, the sentence, should affect him in all of his relationships of life and particularly in respect to his earthly home. "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee."

Greed—Selfishness—Meanness.

The battle for bread which started when our first parents were thrust out of the Garden of Eden and obliged to labor for their sustenance is a battle which has kept up ever since. It has had the effect of developing more and more in the human mind that evil quality called **greed** and **selfishness.** It has had the effect of making our race ignoble, mean. Father Adam, as the bread-winner of the family, surely had noble and generous qualities of heart and a great love for Mother Eve; yet one could imagine that, as age advanced upon him and he became six or seven hundred years old, the toil connected with his battle with the thorns and thistles was the more severe and that this would, of necessity, make him the more careful, the more frugal, even, perhaps, to the extent of parsimony and meanness. Similar experiences developed the same quality in all of his children, and the habit so grows upon us that, not merely are those who have the barest of necessities impelled to be stingy and close, but even those who come into possession of fabulous wealth have this parsimony ingrained in their very being.

We may indeed see a blessing in the Divine provision of this condition of things. Were it not for selfish ambition and pride what would become of the race, under the reign of "the Prince of this world"? If every man, upon obtaining a competence, were to sit down and be satisfied, where would be the world's progress? How could it carry on the great projects of life—the public utilities, the public charities? Some motive is necessary to keep in operation the great and complex machine we call civilization. Our Socialist friends may tell us that Love and Benevolence should actuate the human mind in all these things for the public benefit. We are ready to admit that such would be a very ideal condition, so far as the rich are concerned. But why should we expect more of the rich than of the poor, as respects love and willingness to lay down life and pleasure and wealth and comfort for their fellow-men? Our Lord puts the matter the other way, saying, He that is faithful in that which is least would be faithful also in the greater things. The poor man or woman who is found to be very generous and very helpful to his friends and neighbors is thus attesting that if he were wealthy he would probably use his wealth for the public benefit. But, alas! we find comparatively little of unselfish love, either in the poor or the rich. And this being true, love could not be the motive power of the world under present conditions.

Paradise to Be Restored.

We have already seen that it is necessary, in viewing the Divine dealings with humanity, to keep in memory the future outcome of God's Plan. Otherwise the permission of Six Thousand Years of the reign of Sin and Death would be entirely unreasonable to us, inconsistent with Divine Wisdom, Justice, Love and Power. But keeping in memory the fact that it is the Divine Purpose to reclaim man from his fallen condition of imperfection of mind and physique, and that it is the Divine intention to make the entire earth a Garden of Eden—Paradise—from this standpoint, the permission of evil may be clearly understood and appreciated as a master-stroke of Divine Wisdom.

As one illustration of this, suppose that Sin had not entered into the world and the birth of humanity had been as slow as in the case of Adam's immediate children (whose birth-rate was probably about one a century), how long would it have required to people the earth? But in Adam's fallen condition, as a part of the result of the fall, the sorrows and conception of motherhood were greatly multiplied (Genesis iii, 16), so that during the period of Seven Thousand Years a sufficiency of the human family will have been born to properly fill it. Moreover, the subduing of the earth has under Divine forearrangement been accomplished by **convict labor;** for are not all mankind convicts serving out a death **sentence?** And is not our Creator permitting man, for his own good, to battle strenuously with the unfavorable conditions prevailing in the earth? And does not this battling serve to quicken man in his mental qualities, even though this quickening be chiefly along selfish lines?

Furthermore, as we have heretofore seen, the reign of Sin and Death amongst mankind made it possible for God, on the one hand, to show the severity of his Justice in permitting us to die thus, as a "groaning creation, travailing in pain," and it made possible the exhibition of his Love in the providing of the Redeemer, who bought us with his precious blood. Further be it remembered it served as the occasion for the testing of Lucifer, the proving of his disloyalty, when he became Satan, the Adversary of God. Additionally it furnished the opportune test of the loyalty or disloyalty of all the angels of heaven, as recorded in Genesis vi, Jude vi, and II Peter ii, 4, as we have previously seen.

"The Mystery of God."

And now we come, dear friends, to that feature of the great Divine Plan which is so peculiarly interesting to us—to us who are Bible Students; to us who are disciples of Jesus; to us who are trusting that he has accepted us as "members of the Body of Christ," as members of the Bride, the Lamb's Wife, and his Joint-Heir in the Kingdom. Without the permission of sin there would have been no such opportunity as we now enjoy of experiencing a "change" of nature from earthly to heavenly—human to Divine. As our Lord would not have left the heavenly glory to become a man and to suffer and to die, the Just for the unjust, unless there had been sin in the world; unless sinners had needed redemption; so likewise we would have had no opportunity or privilege of joining with our Lord in **his sacrifice** of himself! We would have had no opportunity of joint-heirship with him in his Kingdom!

Indeed, had there been no sin to conquer, to down, to overthrow, there would have been no need for Christ's Mediatorial Kingdom—for Christ's reign of righteousness. Had there been no fallen condition of humanity in sin, in degradation, there would have been no work for the Royal Priesthood to accomplish during the "times of restitution," during the existence of the Messianic Kingdom. So, then, while appreciating the terrible devastation of sin in the world, its terrible consequences upon the human family, we see behind the glorious Advent of our Lord in Kingdom power a full recovery of the race from All that was Lost in Adam and Redeemed on Calvary. From this standpoint we have a glimpse of the length and breadth and height and depth of the Love and Justice, the Wisdom and the Power of our God. From this standpoint we worship and adore our Almighty Creator and our precious Redeemer! From this standpoint we may have full confidence in the outcome, that ultimately all shall have the fullest opportunity of eternal life and that all wilful evil-doers shall be ultimately destroyed in the Second Death, from which there shall be no redemption, no resurrection.

From this standpoint we may rejoice to suffer with our Redeemer, that we may be glorified with him in his Kingdom and participate with him in its glorious work of uplifting the poor, fallen race to Paradise, and to all the perfections of Adam. Yea, we may rejoice even in the Second Death of the unwilling and disobedient, realizing that true and righteous is the Divine edict under which they shall perish (II Peter ii, 12).

TREASURES NEW and OLD From
The Store-House of God's Word

"Studies in the Scriptures"

OUTLINING the PROGRESSIVE STEPS in the PLAN of SALVATION, FOREKNOWN to our GOD

In these STUDIES the teachings of Divine revelation can be seen to be both beautiful and harmonious.

I "The Divine Plan of the Ages."
II "The Time is at Hand."
III "Thy Kingdom Come."
IV "The Day of Vengeance."
V "The Atonement Between God and Man."
VI "The New Creation."

Any volume 35c—any language.

The entire set of six volumes, over 3,000 pages, $2.00 (postpaid).

BIBLE SOCIETY, 17 Hicks St., Brooklyn, N. Y.

Mailed FREE to any address, four issues of the
PEOPLES PULPIT
READ AND OBSERVE!!

1. "Where Are the Dead?"
2. "Why God Permits Calamities."
3. "The Hope of Immortality."
4. "What Is the Soul?"
5. "Church Federation From the Bible Standpoint."

Address: Brooklyn Tabernacle :: :: Brooklyn, N. Y.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. NEW YORK CITY No. 3.

Religious and Scientific Gleanings

MINISTER ATTACKS ORTHODOX BELIEF

"The ordinary orthodox minister makes out that God is less just, less loving and less merciful than the people who worship Him, if you pick up a man in the street he deserves more respect and admiration than the brute-like God worshipped by the orthodox church, which believes in eternal damnation."

Hearty applause greeted this expression made from the pulpit by the Rev. Dr. John H. Dietrich, pastor of the St. Mark's Memorial Reformed Church, North Highland avenue. Dr. Dietrich's congregation gave vent to its feelings by applauding his attack on the idea of eternal punishment.

Continuing along the same line of thought and dwelling on the way in which the orthodox church speaks of God as being blasphemous, Dr. Dietrich said:

"Its members give to Him who is supposed to be all-wise, all-powerful and all-loving, attributes which impeach His character and make Him a Being not only unworthy of worship but unworthy of respect. I hope you will pardon me for speaking thus vehemently; my only reason is that I want to save the name of our Father, whom I love, admire and worship, from the blasphemy of those who would make Him such a brute as to eternally damn His children."—Pittsburg Chronicle-Telegraph.

THE PRESERVATION OF THE BIBLE

With what wonder should we gaze upon a fortress that had withstood the assaults of succeeding generations for thousands of years! Thus has it been with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About 170 years before Christ, Antiochus caused all the copies of the Jewish Scriptures to be burned. Three hundred and three years after, Diocletian, by an edict, ordered all the Scriptures to be committed to the flames; and Eusebius, the historian, tells us he saw large heaps of them burning in the market place. Nor has this spirit ever failed to show itself.

The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it—some, who have aimed to destroy it, others who have striven to monopolize it, and ungodly men, who have hated it for its purity and its penalties.

But from all these assaults it has been preserved. It has survived the shocks of all its enemies, and withstood the ravages of time. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire.

Yet, notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, while "all flesh is grass, and all the glory of man as the flower of grass, the Word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Thus has the Word of the Lord lived and triumphed. Portions of it were written thousands of years ago. Whole libraries of works have perished, of much more modern date. Never was book more bitterly hated. Most malevolent efforts have been put forth for its annihilation. Kings and emperors and generals, philosophers, statesmen, and legislators, have all aimed at its extirpation. Yet has it flourished, while its adversaries have been blasted one after another.—Alfred Nevin.

* * *

The great Adversary's latest attack is through creedal misrepresentations on the one hand and "Higher Criticism" and Evolution theory on the other hand. Only the few really understand it; because "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

BAPTISTS ENDORSE HIGHER CRITICISM

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism—Infidelity. In their Toronto Educational Institution the Bible and its so-called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and belivers in a personal God and in His revelation of His character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that He came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that He came into the world to give Himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics—Infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of Man cometh, shall He find faith in the earth?" The faith once delivered to the saints is certainly not very generally held to-day, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in PEOPLES PULPIT, Volume I, Number 7.

Send post card for free sample.

Do You Believe in the Resurrection of the Dead?

"He preached unto them Jesus and the Resurrection." (Acts 17:18.) "And when they heard of the Resurrection of the dead some mocked." (Acts 17:32.) "If there be no Resurrection of the dead, . . . then is our preaching vain, and your faith is also vain; . . . then is not Christ raised, and . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." — I Cor. 15:13-18.

WHEN we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

Resurrection Rarely Chosen Now As a Subject for Sermons.

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of all denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (I Cor. 15), but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe that their friend and neighbor is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

To Many Death Has Become a Delusion and Not a Reality

Indeed, it has come to be the general belief among Christian people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead;" because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scripture teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

"Consistency, Thou Art a Jewel."

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation); they tell us that then the spirit beings which, they say, left those bodies at death, will return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

The Man 50 Would Be Sadly Handicapped.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical (and apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty); yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection—if it should mean to him reimprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the Universe, untrammeled by a body and bodily limitations, where would be the consistency on God's part of reimprisoning such an one in a human body, whose powers and uses would be entirely forgotten during those centuries of liberty? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a reincarceration therein?

The Bible Students Monthly

PUBLISHED AT

82 BEEKMAN ST., NEW YORK CITY

C. W. HEK, Editor.

Monthly, 12c. a Year. Single Copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

From the foregoing considerations we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection—neither the Scriptural kind ("a resurrection of the dead"), nor in the kind they themselves teach, namely, a resurrection of the body.

The Scriptures Hold Out the Only Hope, the Blessed Hope, the Consistent Hope.

With this preface to our subject we go to the Scriptures to learn from them what is meant by "the resurrection of the dead," and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord's people, who are to have part in the "first resurrection," but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, "the resurrection of damnation."—John 5:29.

Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, **"If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished."**

Nor is this statement by the great Apostle Paul an exception to or indifferent from the teaching of the Scriptures elsewhere. Their unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; to dishonor, and he perceiveth it not of them;" "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest."—Job 14:21; Eccl. 9:10.

Which Shall We Believe—God or Satan?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are really dead, and have really suffered according to the Divine penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are not dead; that God's penalty against sin did not go into effect, and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, "a liar from the beginning," on the other hand. Which shall we believe?

The entire Plan of Salvation is connected with this question. If death was not the penalty of sin, incurred through Adam, then "life and that more abundant" is not the reward and blessing of God secured through Christ by a resurrection. Satan's proposition, which has been so widely accepted by the Lord's people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the Divine proposition that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction and pain and trouble.

The Apostle Preached Jesus and the Resurrection.

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians of Christendom—and rapidly their many followers—are leaving the doctrine of the Atonement, which declares that "as by a man [Adam] came death, so also by a man [the man Christ Jesus] comes the resurrection of the dead; that as all in Adam die, even so all in Christ shall be made alive.—I Cor. 15:21, 22.

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time—losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon false Scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world," giving for us, as our ransom or corresponding price, His own life, that He might buy back the forfeited life of Adam.

We thus see that the leading lights of Christendom today, repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"—Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessing secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the terms of this Age. We are reminded here of our Lord's own words respecting unbelief at the present time: He says, "When the Son of Man cometh, shall He find the faith on the earth?"—Luke 18:8.

The Five Senses in Full Accord with the Scriptures.

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the Divine revelation contradicts our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution, which is contradicted by Divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the Divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as eighteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

"As Dieth the One, So Dieth the Other; They Have All One Breath."

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is corruption; when the spark of life has gone the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath."—Eccl. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer your question, assuring us that, physically speaking, man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made a provision for man that He did not make for the beast; and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless, this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are to-day (notwithstanding the many advancements in science, and medicine and sanitary arrangements), reduced to an average of about thirty-five years—"and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling and the weary are at rest."—Job 3:17-19.

"Jesus Died, the Just for the Unjust."

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble, and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent His only begotten Son into the world, for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall, by a resurrection from the dead. But Divine Love could not make void Divine Justice; it was necessary that God should be just, if He would be the justifier of them that believe in Jesus; hence the demands of Justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what is the penalty of sin, and what is not; because, since our Lord Jesus pays for us the just penalty of sin, what He laid down for us will prove what was the penalty against us. What did He do for us? The Scriptures answer: He laid down His life for us; "He died for our sins;" "He died, the Just for the unjust;" "He poured out His soul unto death;" He "made His soul an offering for [our] sin," and "by His stripes we are healed."—Rom. 5:8; I Pet. 3:18; Isa. 53:4, 6, 10.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the Heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our lives that were forfeited by sin; that the full penalty of the Divine Law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, sheol, hades. And so our dear Redeemer, when He gave up His life for us, went also to sheol, hades, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' death ransoms man from the sentence of death, so His resurrection from death became the assurance of the justification of all who accept and obey Him. The Heavenly Father gave evidence that the Ransom price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by His precious blood.

The Prison-House of Death to Be Opened and the Prisoners Set Free.

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to Himself; but He did not break open the prison-house of death, and set all the captives free by resurrection immediately upon His own resurrection. He tells us when this work will be done, saying (John 5:25-29), "The hour cometh in which all that are in the graves shall hear the voice of the Son of Man, and come forth;" "and they that hear [obey His voice then, Acts 3:22] shall live."

Our Lord thus passed over the interim of the Gospel Age, and pointed to the grand consummation of His work in the incoming Age because such was the Father's prearranged Plan. "The Father sent the Son," and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the "Times of Restitution," or resurrection, and the general blessing of the world during the Reign of Messiah, to leave the interim of this Gospel Age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial Kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the Prince of Darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his Seed (Christ, and His elect Body, the Church), "all the families of the earth shall be blessed."—Gal. 3:8, 16, 29.

"Blessed and Holy Are They Who Have Part in the First Resurrection."

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "Church which is His Body"—no more, no less. "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power, but they shall

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of this paper are as below. In ordering please do so by volume and number. Any quantity free for judicious distribution.

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

Vol. II., No. 8.
"Necessity for Messiah's Kingdom."
"Jonah in the Belly of Hell."
"What God Requires of Us."
"Workmen That Need Not to be Ashamed."

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are not thoroughly satisfied with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

What Say the Scriptures About

SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge, to any one. Address BROOKLYN TABERNACLE, Brooklyn, N. Y.

be kings and priests unto God and shall reign on the earth"—the Messianic Kingdom class. Those who will share in this First Resurrection will experience an instantaneous "change" from the human nature to the Divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God."* Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel Age, at a time when the entire Gospel Church will be completed. This includes the living members, whose "change" to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only," as the Apostle declares.

The General Resurrection to Be a Raising Up By Judgment.

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down His life a Ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a sleep.

Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and not merely as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not even as others, who have no hope. For if we believe that Jesus died [a Ransom for all] and rose again [that He might be Lord and Life-giver to all] even so [let us believe as truly that] those also which sleep in Jesus [all whom He purchases with His precious blood] will God bring by Him [from the prison-house of death]."

But as the First Resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, His Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our common version "resurrection of damnation." It is styled a "resurrection of judgment" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the Law of the Divine Government. Hence when the world is awakened from the sleep of death, it will not signify resurrection, but much less; for resurrection, in its full, complete, Scriptural sense, signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions, similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superceded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial Kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their own hearts and lives into accord with His law of Love. Whosoever then will make no effort in the right direction will be cut off from life, in the Second Death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing mentally, physically and morally stronger—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in Father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the Second Death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away.—Rev. 21:4.

The Condition of the Dead Spoken of As a Sleep.

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after His resurrection and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the Church, who are in Christ,* as members of His Body, and the world of mankind in general, who "sleep in Jesus."—Eccl. 9:10; Job 14:21; I. Kings 2:10; 11:43; Acts 7:60; I Cor. 15:6, 18; I Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the Church, until the time of the second coming of Christ, assuring us that the living members of the Church at the time of the Lord's Second Advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living "shall not prevent [hinder] them that are asleep," for the dead in Christ shall arise first; then we who are alive and remain will be blessed, and ultimately experience our "change."

"Thou Sowest Not that Body Which Shall Be."

The moment of reawakening will seem to the awakened ones to be the next moment after their death—"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the Apostle says, "Thou sowest not that body which shall be." The bodies of the world, as they shall be when awakened, will be really new bodies, in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of His power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given of Divine Omnipotence.

His Omnipotence and Wisdom Will Be Exhibited.

He who formed man in the beginning, in His Own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will He exhibit both His Omnipotence and His Infinite Wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing; and only as we have learned to have confidence in Him through the revelation of His Word could we exercise faith in such a stupendous miracle as He has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the great work of the Messianic Kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious Day. Later, others, and still others, will arise, until eventually it will be true that, in that Day, the Day of Christ, "all that are in the graves shall hear the voice of the Son of Man"—shall obey the mandate, "Come forth"—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for His restored family.

Meantime, the exhortation to all the "called" in the present Age is that we should seek to make our "calling and election sure" to a place in the Kingdom class, to a change of nature, from human to divine, and thus have a right, under the Divine arrangement, to have a part in the "first resurrection"—the chief resurrection, the resurrection to the perfection of the Divine nature with its glory and its honor.

* Some are confused by this expression, "flesh and blood"; they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, by the same New Testament writers. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one. See the following uses of the phrase: Matt. 16:17; John 3:5, 6; I. Cor. 15:50.

* Christ is the title of our Lord as the New Creature, and of His office; while Jesus is the name of the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume I, Number 3. The interest aroused, and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

New Danger in Christian Science

"DEATH is mortal error!" This is the declaration of so-called Christian Science. All Christian Scientists thus far have made failures; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

Behold Now a Grave Danger!

We have already pointed out that the teaching of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that **Christian Science is in full agreement with Satan's first falsehood,** by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are not ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the Adversary might make more use of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:—

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to His disciples after His resurrection, so will Mrs. Eddy do. This, to us, means that if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshipped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the Truth—teaching that the Millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great Adversary, Satan, will not advocate any measure of the Truth except for the purpose of injuring it or to take advantage of seeds of Truth, which the Lord has been permitting us to plant through millions of copies of the press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the Truth of the past, Satan has more or less successfully introduced grievous errors under its cloak.

We give the following extracts from the New York "World":—

Augusta E. Stetson's Declarations

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists to-day as when Jesus of Nazareth died and was buried. After three days He manifested Himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of to-day precisely the same position that Jesus occupied in His day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur to-morrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it. I felt then that the hour for me to speak had not come. To-day I am convinced the time is proper. From all quarters I am receiving reports of demoralization and sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the Millennium. Christ means Truth, and Mary Baker Eddy was Truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was His inspired mouthpiece, to teach and unfold the glories of Truth and Love and Life which are represented by Christian Science."

"Many Are Called—Few Chosen"

"Come unto me, all ye that are weary and heavy laden and I will give you rest."—Matt. 11:28.

OUR TEXT assures us that the called ones of this Gospel Age are many in comparison with the few who will eventually be chosen as the "very elect"—who are elected or chosen to be the joint-heirs with Christ in the Messianic Kingdom, which is to bless the world of mankind in general—the non-elect. We now consider the call or invitation which has been made during this Gospel Age—the class to whom it has been extended.

It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated—the Gospel. Such cannot be said to be called in any proper sense of the word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, "having no hope and without God in the world." (Eph. 2:12.) They have never heard of "the only Name given under heaven and amongst men whereby men must be saved."

Scriptures Misunderstood.

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it. But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"—"to be testified in due time." (Heb. 2:9; 1 Tim. 2:6.) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace we see is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

The Advantage of the Hearing Ear.

We who have heard the Lord's voice calling us, inviting us during this Age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. Our salvation, like the world's, waits for the New Age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning." (Psa. 46:5.) These He will use here as His instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17.) The Bride must be developed before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel Age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this Age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in His Kingdom work. Thus our second blessing is the privilege of accepting God's gracious arrangement and becoming his "very elect."

Christendom's 400,000,000.

Having disposed of the 1,200,000,000 of heathendom, and finding that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ. Many of them have heard church bells ring, many of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of truly understanding or knowing the meaning of the Gospel message. These few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of church government, etc. Out of the whole number only a comparatively small proportion have any clear conception of the Truth—of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how His death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, or how the call began at Pentecost and continued down during the Age, of the purpose and object of the call, what the called are called to and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the "very elect."

Light for the Righteous.

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The God of this world hath blinded the minds of those who believe not," and he again intimates that even believers see only in part. (2 Cor. 4:4; 1 Cor. 13:12.) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only—"Light is sown for the righteous, truth for the upright in heart"; and again, "Thy Word is a lamp to my feet, a lantern to my footsteps"; and again, "The path of the just is as a shining light, which shineth more and more until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18.) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we have accepted Christ and have become His followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jeusus Christ—that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowlege."—Eph. 3:14, 17, 18.

Many, Yet Few.

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect? and that the number of called is not many as respects the whole number of our race, but, on the contrary, few? So then, our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel Age, whereas none of the world were called prior to this Gospel Age, during the 4,000 years from Adam to Jesus. (Eph. 2:12.) Only the Jewish nation was then dealt with by the Lord at all, and they were not called under the terms of this Gospel Age. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of Him, and whatever we have heard of His Call, that by using the same we may greatly profit ourselves and secure the "pearl of great price," joint-heirship with our Lord in His Kingdom. We should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

Is Poverty a Blessing?

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich?" Why did He on the contrary say, "Come unto Me, all ye that labor and are heavy laden"? Why did he so frequently intimate that His chosen ones would be composed chiefly of the poor of this world, rich in faith? Why did he say through His Apostles, "Not many rich, not many great, not many learned, not many noble, not many wise hath God chosen, but chiefly the poor of this world"? (1 Cor. 1:26, 27; Jas. 2:5.) The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting His Truth now that it will appeal only to those of a certain character, a certain kind of disposition. As for the righteous He informs us that there are none such, that all have sinned and come short, all have violated the Divine Law, and all are under the sentence of that Law, even though some have sinned much more egregiously than others.—Rom. 3:10.

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowlege and wisdom to His "very elect" he can give them the pure article. (1. Cor. 13:10).

Why the Poor?

But why should he seek the poor? Has he need of poverty? We answer, No! and He is not seeking all of the poor; but the poor in purse,, poor in influence, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility—it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give up and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor—that faithfulness to Him will cost them their influence in the world; faithfulness to Him will lead them to lay at His feet all of their wealth, financial, intellectual and moral—all to be used in joyful service of the King.

Come, Ye Laboring and Heavy Laden.

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments before coming to the Lord and entering into a covenant with Him and accepting His favor and the covering of His Robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt. Happy is the man who has reached this condition of realizing his own meanness by nature, and of getting a glimpse of the grandeur of Divine perfection, the standard, the ideal.

"And I Will Give You Rest."

Those who have come to Jesus in response to His invitation find in Him, in His Fellowship, in His Word, in His peace, which comes from believing His promises, a blessing far beyond anything they could at first understand.—(1 Cor. 2:9, 10.)

They find that they have assistances in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom; that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer—see Him as He is and share His glory. To the extent that they can exercise this faith in the Lord and in His promises present and future, in that same proportion they have cause for rejoicing, and experience the rest, the peace, the blessing, which the Master assures us will be theirs when He said, "I will give you rest."

"According to Thy Faith."

But some one will say, We cannot exercise this faith; we must hold on to the things of this present life; we cannot sacrifice social position, or wealth, or honor of men, or time, or influence—we cannot sacrifice these on a bare hope of a better resurrection and an everlasting glory in the Kingdom. We must walk by sight not by faith. Why should God make a test of faith? Ah, we answer, that is the very point: The Lord is making, an election according to faith, as we read, "According to your faith be it unto you." Not every person is able to exercise this faith, and those who cannot do so are not to be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they cannot belong to the class which the Lord is now electing or selecting. Their blessing will come in the Messianic Age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith—easier, therefore, for them to come into alignment with the Divine conditions. Let all of us who have been laboring and heavy laden with an appreciation of our own weaknesses and imperfections, and who have heard the Master's voice assuring us that He has paid the penalty and that He appropriates to us of His merit to give us a standing before the Father, count all things but loss and dross that we may win Christ—a place in the anointed, glorified Church; that we may be heirs of God, joint-heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic Covenant, the Oath-Bound Covenant, is to bless the world.

A CREED.

This is my creed. To live as I would
If I knew that today were my last;
To strive to do all that I can that is good,
To forgive the wrong done in the past.
As I'd close up my life, I would close up each day,
So that as I lie down to my rest,
I could go to the Master and truthfully say,
I have tried to do, truly, my best.

Tomorrow's too distant for me to repair
Any harm I have heedlessly done;
My record today must be spotless and fair,
My race must be openly run;
I must leave none behind at the close of the day,
As I'd leave none behind when I die,
Who would think of my work and then bitterly say
That I had been living a lie.

If tonight I'm required to lay down my life,
In the midst of the struggle and strife,
I should like Him to know, through my struggles and strife,
That I made the most out of my life.
That I carried my burdens as far as I could,
And I have no excuses to give;
That I toiled to the full of my powers for good,
And up to my best tried to live.

D. A. C.

THOSE TO WHOM THE KINGDOM WILL BE GIVEN.

Our Lord made it quite plain as to who would be granted the Kingdom of Heaven when it is established in great power and glory on the earth. These are His charming words: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

EVERY THINKING
CHRISTIAN
SHOULD READ
PASTOR RUSSELL'S
BOOKS
"Studies in the Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3.000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. BROOKLYN, N. Y. No. 4.

Religious and Scientific Gleanings

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though this year might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lies an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come."—Haggai 2:7.

ANOTHER PEACE-COMPELLING GUN

"Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords."—Joel 3:9, 10.

What it will by and by mean to go to war may be guessed from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great Day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

—*The Watchtower.*

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (Truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

The Immortality of the Soul

MR. EDISON has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:—

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

Philosophers of the Past Handicapped By Dread of Thumb-Screws, Etc.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "Dark Ages," as well as by certain ignorance and superstition, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made more progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "Higher Critics," "Evolutionists," etc. Only in the Catholic Church are the theological philosophies of a century ago given the slightest weight among the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true Church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, "So, also, is The Christ."—1 Cor. 12:12, 27, 28.

We will not here follow the Apostle's argument to the Church to note particularly how Jesus is the Head of the Church, how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch would be a very unintelligent community.

This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is **really** a loss, to some extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health.

Puzzled Over Belief that a Blow That Would Kill Would Enable Man to Know Everything.

In earlier days we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to **know everything in an instant.** The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the Church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and His Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

Mr. Edison and the Bible.

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of Divine intelligence and that this intelligent soul is introduced into the new-born child and is

(Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT

13-17 HICKS ST., BROOKLYN, N. Y.

C. W. HEK, Editor.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on Social Responsibility said:

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

* * *

Undoubtedly many dear people have a zeal for God and for Church Federation—not, however, according to the Wisdom from Above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. With the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

I BELIEVE IN MY JOB

It may not be a very important job, but it is **mine.** Furthermore, it is God's job for me. He has a purpose in my life with reference to His Plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the home in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

A RECIPE FOR HARMONY.

When the spirit of discord or dissension afflicts us with its soul-destroying presence, let us make a mixture after the following formulae and partake of it freely:

Patience	4 parts
Consideration	2 parts
Universal Love	4 parts
Silence	12 parts

Take a tablespoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

WHAT TO READ

If lonesome or blue or friends untrue, read Psalms 23 and 27, Luke 15.

If trade is poor, read Psalm 37, John 15.

If discouraged or in trouble, read Psalm 126, John 14.

If you are out of sorts, read Hebrews 12.

If you are losing confidence in men, read 1 Cor. 13.

If skeptical, read John 6: 40; 7: 7; Phil. 2:9-11.

If you can't have your own way, read James 3.

If tired of sin, read Luke 18:35, 43; 9-14; John 9.

If very prosperous, read 1 Cor. 10: 12, 13.

Happy conclusions—Psalm 121; Matt. 6: 33; Rom. 12.

(Continued from first page.)

the real child—this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of Wisdom, Justice, Love and Power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty, is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

The First Man, of the Earth

The centre of the mistake on this subject, handed to us from the philosophers of the "Dark Ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying "What is man that Thou art mindful of him? . . . Thou hast made him a little lower than the angels." (Psa. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels in that he was not a spirit being, but a human, an earthly being—"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"—an animal or earthly soul. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the Divine command has been in process of fulfilment—"Multiply and fill the earth." God created but the one human soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature—an earthly image of his Creator, Who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The formation of Adam was very important, just as today, under the same Divine regulations, the shape of the brain has to do with the character of the man—gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares, "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curve of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:—

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call **will.** Sometimes there is a desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or strength according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

The Will Represents the Soul, the Person, the Ego.

Some of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give Me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by Divine providence, some features of the original Divine likeness in which Father Adam was created still persist in all of His children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A Methodist Bishop's Definition of a Soul.

A Methodist Bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul. In repudiating such a view he places himself in accord with the Divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of Him, "He alone hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen nor can see."

Immortality in this sense of the word, possessed by the Heavenly Father and His Only Begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature), to the elect, saintly few, called, chosen and faithful during this Gospel Age. These are styled the Bride, the Lamb's Wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in His glory in the end of this Age to grant to them a share in the First or Chief Resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they bore the image of the earthly, they shall also bear the image of the heavenly."—1 Cor. 15:49.

Are All Men Immortal?

Mr. Edison is in full agreement with the Bible in his conclusion that the human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the Divine Law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a Divine immortality—in the sense that man is death-proof. God alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children—that a future life is arranged for them in Divine providence—when, where and how the Bible clearly tells.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes.

There will be a glorious dawn to that great Day of a thousand years, whose light is already fore-gleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of Divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

Cardinal Gibbons' Words Agree to This.

Cardinal Gibbons gave an interview to a reporter of the "Columbian Magazine" in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

TREASURES NEW and OLD From

The Store-House of God's Word

"Studies in the Scriptures"

OUTLINING the PROGRESSIVE STEPS in the PLAN of SALVATION, FOREKNOWN to our GOD

In these STUDIES the teachings of Divine revelation can be seen to be both beautiful and harmonious.

I "The Divine Plan of the Ages."
II "The Time is at Hand."
III "Thy Kingdom Come."
IV "The Day of Vengeance."
V "The Atonement Between God and Man."
VI "The New Creation."

Any volume 35c—any language.

The entire set of six volumes, over 3,000 pages, $2.00 (postpaid).

BIBLE SOCIETY, 17 Hicks St., Brooklyn, N. Y.

Choose Ye This Day Between Truth and Error

"Choose ye this day whom you will serve---if Jehovah be God, serve Him."---Joshua 24:15.

AS CHRISTIANS in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood, in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is in vain that ministers and Bible class teachers longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their lives and general conversation they should ignore it or absolutely deny the teachings of those creeds.

Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only sear their consciences (1 Tim. 4:2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet fully aroused on the subject, they are rapidly getting awake.

Ashamed of Their Creeds.

All denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them, or are anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now doing everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring all to a full knowledge of Christ and to opportunity of faith and obedience.

They realize that there is a weakness in this argument. And when they protest that God must work through means, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument, too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures?

Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands, and, perhaps, of civilized lands.

Wesley Preached the Eternal Torment of All Except a Few.

The loving heart prompts this answer and it is true that God has another way for these. Some dear friends inquire, Is it Methodism? Did John Wesley preach it? No, Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the "dark ages" for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the "due time" for it to be made known to God's people had not yet come in Brother Wesley's day.

Wesley preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith—once the basis of nearly all Protestant Communions.

And yet Christians today are losing their holiness, their sanctification—their zeal for God is giving place to zeal for a sect.

The light of the New Dispensation, which for a century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study: to ascertain the real teachings of God's Word, which, in the dark past, we all seemingly misunderstood and misrepresented.

Already the most intelligent one-fourth of Methodism not only rejects Brother Wesley's theory, but, alas, repudiates the Bible also! It accepts instead of salvation that most dangerous form of infidelity known as Higher Criticism and that most un-Scriptural proposition called Evolution, which denies the fall of our race and makes void Christ's **redemptive** work and the glorious result thereof—human restitution.—Acts 3:19-23.

Bury the Dead Past.

God forbid that we should bury any of the doctrines of Christ and His twelve Apostles. On the contrary, let us strive to resurrect these from the rubbish of human tradition which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead, of a much simpler and much more rational statement.

But, no; we must correct ourselves here. This is what they should have done, but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse, which is admitted to be dead, and placed the briefer and better Confession atop the winding sheet. They assuredly declare that it is **not a substitute,** but merely a representative statement.

"All Have Not Their Senses Exercised to Discern."

Hence every time we read the restatement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, "All have not their senses exercised to discern." But all intelligent Presbyterians are being rapidly driven, not only away from Calvinism, but, alas, away from the Bible, also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian ranks, but become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all the colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life.

Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves to them an uprightness of character which the loss of a fear of hell torment has not undermined. While they are no longer Christians from the Bible standpoint—no longer believers in Jesus as a Redeemer—they are still believers in Jesus as a great Teacher and a noble Leader of men. They fail to discern the fact that if He posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, His life and teachings were most stupendous frauds and deceptions.

Why do not these honorable, well-meaning people wholly abandon their creeds, framed in the darker period? Why do they not come afresh to the Bible to learn just what it does say respecting Election, Predestination, Hell, etc? The answer is that their more intelligent members have repudiated both the Creed and the Bible and are merely upholders, supporters of the system from an Insurance standpoint. They fear that if the masses were to attain their standpoint of unbelief suddenly, it might lead to some kind of trouble. These people prefer, therefore, to pay money for the support of religious teaching which they do not believe, just as they pay insurance money on a house which they do not expect will be burned—just as large corporations managed by Protestants frequently give liberally to Catholic projects, trusting that it will inure to their advantage somehow.

As for the majority of Presbyterians and others holding to the Westminster Confession, we believe we represent them truthfully when we say that while in their hearts they repudiate their creed, they believe that there is none other more Scriptural—none other that would suit their heads and hearts; in proportion as they doubt their Confession of Faith they doubt the Bible. They are not ready to abandon the Bible and have nothing else, and hence they are not yet ready to abandon their Confession of Faith.

It is to this class in all denominations that we appeal—the middle-class—the class that is not so asleep as to be unreasoning, and the class that has not yet reasoned itself out of all Faith in the Bible as the inspired Word of God. These should hearken to the Word of the Lord which declares that "Their fear toward Me is not of Me, but is taught by the precepts of men." And again, "As the heavens are higher than the earth, so are My ways higher than your ways, and My plans than your plans."—Isa. 55:9; 29:13.

Baptists and Disciples Awakening.

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let us not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple Schools and Colleges and Theological Seminaries, like those of other sects, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism-Infidelity and Evolution.

With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholarly men, concluding that the creeds truthfully represent the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated.

Now they are seeking to gradually help Christian people of all denominations to what they consider the higher plane of Truth. What they have—almost anything in fact—is better than the "creeds" they have repudiated. They are working hard and succeeding well in introducing their faith-destroying theory into the minds of the rising generation through the school books. From these they have not only eliminated everything sympathic with Bible faith, but instead they have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and indefinitely to the Bible and their Confession of Faith, though both of these denominations in their innocency of mind think that they have no creeds—that they take the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of everything pertaining to the past—into Higher Criticism-Infidelity and Darwinism.

Are we asked, What is there so inconsistent in their creeds which will surely produce this result as soon as seen? We answer that already many of them are in revolt against the Calvinistic theory that the masses of the race were foreordained and predestinated of God to eternal torture. The majority of them have never seen the inconsistencies of their position in respect to Baptism—Immersion.

When our Disciple brethren get a proper focus upon their own position they will revolt against the thought that **only immersed Christians have their sins forgiven and will get eternal life,** and that all others, the thousands of millions of the heathen, and the other millions, the unimmersed of Christendom, will be eternally tormented. Likewise our Baptist brethren will be sure to repudiate their position when once the scales fall from their eyes and they perceive the naked Truth. That naked, hideous truth is that for centuries with good intention they have horribly misrepresented the Divine Character and Purpose in claiming that all except the Church are to be eternally tortured and that **only saintly and immersed Christians** can constitute the Church of Christ which will reach the heavenly glory.

"Choose You This Day Whom Ye Will Serve."

Joshua's words to the Israelites, after they had come into Canaan, constitute the text of this article. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may see today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary's great deception of the present—into which their leaders are guiding them.

Unless they heed speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many ways to escape this threatening calamity! There is only one way—the Bible way. Many Baptist and Disciple ministers are becoming awake to the error and probably without intention of drifting and often without foreknowledge of where their course will end.

For instance, the words of Rev. Dr. MacDonald, of Brooklyn, on February 27. This gentleman speaks of the Baptist Confession of Faith as **"these swaddling clothes of an ancient dogmatism;"** and respecting the Baptist doctrine, which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, **"Henceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah and as worthily buried."**

The gentleman rejoiced that recently a Baptist minister had been ordained to the Sixth Avenue Baptist Church of Brooklyn who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus He urged that "associate members" should be received into Baptist communions "without imposing baptism upon them."

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of Baptism—that it is baptism into Christ's death, and thus into the real Church of Christ—that this is not the Baptist Church, nor any other human organization, but the Church of God—"the Church of the first-borns, whose names are written in heaven." That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer—of all denominations and outside of all denominations.

"Sanctify Them Through Thy Truth."

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant these with the Truth, that "We may be able to withstand in this evil day." (Eph. 6:13.) It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come to this very hour and has permitted the present tests for the purpose of developing the character of the "Israelites indeed, in whom is no guile," and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of His dear Son. Let us now briefly summarize the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and His Joint-heirs in His Kingdom. On the contrary, in many respects they were too lax—they were not nearly up to the standard of the Master's Word, "If any man will be My disciple, let him take up his cross and follow Me." "Strait is the gate and narrow the way that leadeth unto life; and few there be that find it." (Matt. 7:14.) Jesus taught that His followers must drink of His **cup of suffering** and be **baptized into His death**—and not merely into water. Our too low standards have admitted to membership in all denominations millions who are far below the Master's standards.

Our error and deception was the supposition that all who are not saintly, all who would not become the Bride of Christ, all who are not baptized into His death, all who do not drink of His cup of ignominy, will be **eternally tortured.**

This great mistake, common to all Protestants (and in the much modified form of Purgatory, shared also by Catholics), must be displaced by the Bible teaching, that as soon as the Elect Church shall be completed and glorified, the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the non-elect of all the families of the earth will be blessed by the elect.—Gal. 3:16-29; Acts 3:19-23.

Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Messianic reign and the resurrection then of the world of mankind—"All that are in their graves"—must account for the dead in some other way—must claim that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to Him.

"Choose ye this day"—the Bible and reason and to oppose the creeds of the "Dark Ages" and their unreason.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

Solomon's Wisdom

"Wisdom is the principal thing, therefore get Wisdom."—Prov. 4:7

WISDOM is properly defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such discernment. The world-famed Gough summed up wisdom in these words, "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest—that each day's progress be noted and that fresh resolutions be presented evening and morning at the Throne of Grace to be practiced to the extent of our ability daily.

Wisdom Our Watchword.

But while (the eyes of our understanding opening wider daily and hourly) we discern the Divine character in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward Him which others connot realize—which is not applicable to others—which they can obtain only by coming to the Heavenly Father in the appointed way, through faith in the redemptive work of the Son.

The word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake—to get the right kind of wisdom—to find the wisdom which cometh from above and to clearly distinguish between it and other wisdom, which the Scriptures tell us is only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

The Wisdom of This World.

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of worldly logic in this, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless many of those thus taught have, after a few years, demonstrated by their own course the fallacy, the unwisdom of this proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health; another, peace of mind; another, joy; another, a restful conscience; another, the knowledge of God; another, growth in grace; another, fellowship with the Father, the Lord Jesus and the brethren; another, hope toward God in respect to the Heavenly inheritance which He has promised to those who love Him supremely—better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth—though sometimes merely "spongers," who, like parasites, live off the energy of others—tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that life is a show, a mere play, and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home—everywhere to put on a gloss, to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this "stage" life in which tinsel is worn as a make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God, has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes cannot bring true happiness or contentment of heart.

Scientific Wisdom Lacking.

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring Truth to the front. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy teaches the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters of financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc, etc, etc. He reaches a fanciful conclusion and takes a degree of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing and his findings neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view to tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place among his worldly wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

The Wisdom from Above.

Let us now turn from these worldly wise men and their instructions that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from Above. And what is more reasonable than this? Knowing so little, of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the First and the Last, our Lord is the foundation of Wisdom, and we should anticipate that from this foundation alone could come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting Divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife—"earthly, animal, devilish." If we apply these words to the various kinds of wisdom set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal: does it not involve its votaries in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned—those who pursue pleasure: Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class—those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the Apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the Apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the wisdom of earthly sciences. The Apostle Paul pays his respects to many of these gentlemen, saying that their presentations are "science falsely so called" and that their philosophies are "vain philosophies." (1 Tim., 6-20; Col. 2:8.)

"Devilish" Wisdom.

It may be doubted by some if the Apostle's word "devilish" could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord's cause than any of the others. Usually well educated, their philosophies carry an undeserved weight to the minds of the common people, including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they, more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even scientists who turn their attention to astronomy are very generally infidels as respects the Bible's being God's revelation, and many of them out-and-out atheists who deny that there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

"The testimonies of the Lord are sure, making wise the humble."—Psalm 19:7.

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which the Wise Man declares is the principal thing? We reply that it is found in God's Word, which to mankind in general is foolishness (1. Cor. 1:23-25). but to us who believe in the power of God and the wisdom of God. This wisdom is found only in this Book and that in proportion as we are enabled by His grace to rightly divide it, to understand it.

Let us examine carefully this true wisdom from Above which the Scriptures enjoin (Jas. 3:17). It is first pure—it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly Wisdom says.

If the question stands the first test, the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people, with a desire to be pleasing to Him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

Pure Wisdom Gentle.

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentle-men would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside—polish, good breeding; but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle—brought under control by the various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control of the Spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word would cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet it would be the result of a failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined one might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod hateth his child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time when the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly undestood or appreciated by those who lack the wisdom from above.

Generous, Warm-Hearted.

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment—they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and being "soft," spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy—overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world would be that of vindictiveness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

"Ye Must Be Born Again."

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom—that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing himself, as well as sure to scatter blessings wherever he may go? This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in the words, "Wisdom is the principal thing: therefore, get wisdom," the wisdom with these characteristics.

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. The way is Christ—through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins, an endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. BROOKLYN. N. Y. No. 5.

Religious and Scientific Gleanings

INTERNATIONAL ARBITRATION.

Enthusiastic Support.

When the balance-sheets of history are finally adjusted, it will probably be found that the statement made by the President of the United States in December last has had the greatest effect upon the trend of modern thought, on the ultimate well-being of mankind, and as the starting-point in the evolution of a new basis in international ethics. We, on this side of the Atlantic, will have nothing to reproach ourselves with in regard to the part which our statesmen and our people have taken. The recent utterances of our Foreign Minister have riveted the attention of the civilized world, and the governments and the press have, with but a few trivial exceptions, united in a consensus of approval.

Feeling in America.

Reference was made in our issue of last week to the speech by Sir Edward Grey in favor of full arbitration between this country and the United States of America, and extracts from expressions of hearty approval from all parts of the kingdom and from all classes and denominations of Christians were added. Since then, the agitation in favor of obligatory arbitration has gathered enormous momentum on both sides of the Atlantic. In the States, Mr. Carnegie, who has recently returned from Florida to New York, is working most zealously in the cause of peace, and his energy seems to have aroused everybody to a fuller sense of the tremendous possibilities involved. America, from coast to coast, is thoroughly awakened on the subject.—British Exchange.

A French Treaty.

Already we hear from Washington that the President and the French Ambassador have had an informal conversation regarding a forthcoming arbitration treaty between the United States and France along the lines of the Anglo-American negotiations. It will be remembered that when President Taft made his now famous speech in December last, the French Ambassador, who was sitting next him, delighted him by remarking that he was quite sure that France would gladly embrace an opportunity for negotiating for a treaty which aimed at the submission of every issue, irrespective of subject, which could not be settled by the ordinary diplomatic exchanges.

A Word of Warning.

Little is heard, or is likely to be heard, of open opposition to the substitution of arbitration for war. Few would dare to advocate the settlement of national disputes by bloodshed in preference to reason, but at the same time there exist subtle influences at work which will need to be carefully watched and guarded against. The growing wealth and power of the contractors who supply governments with stores and armaments have to be reckoned with. Therefore, it behooves all lovers of peace to be vigilant.

Mr. Birrell on Arbitration.

Mr. Birrell, speaking at a great arbitration meeting at Whitefield's Tabernacle, London, referred to the proposals for a treaty of peace between Great Britain and the United States, and said: "It is a family affair that we are beginning with. It is not an offensive and defensive alliance. It is peace between kinsfolk. Let us pursue it to the end. When carefully examined," he added, "the German Chancellor's recent speech really meant no more than that, in his opinion, some antagonisms might hereafter arise even between England and America of so agonizing a character that the terms of no treaty could keep us from each other's throats—kill each other we must. Well," said Mr. Birrell, "if we must, we will. But surely, as the Chancellor admitted, there could be nothing but good in trying as long as possible to keep us from doing anything of the sort."

AEROPLANE AT OXFORD-CAMBRIDGE BOAT RACE.

Some sensation was caused among the crowds who lined the river banks to watch the Oxford and Cambridge boat race quite recently, for no fewer than six aviators visited the scene by aeroplane. Five of them started from Hendon. These were Mr. C. Grahame-White, who took up Mr. Patterson, the well-known Northern aviator, as a passenger in his Farman biplane; M. Hubert, also on a biplane, and three pilots of Bleriot monoplanes—Mr. G. Hamel, Mr. C. H. Greswell, and M. Pierre Prier. Leaving Hendon soon after two o'clock, they reached the river at Kew, and then followed the river's course to the Ranelagh Club, where they hovered about for a time, making several circuits, and finally landing in the club grounds much to the amazement of the many members who had attended to witness the 'Varsity contest. When the race was over Mr. Grahame-White telephoned the result to Hendon, where a large crowd awaited the return of the aviators.

QUEEN AND CITY WORKING GIRLS.

A message from the Queen was given to the congregation of working girls which assembled as usual at All Hallow's Church, London Wall, on Thursday morning. This is the only church in London, if indeed not in the country, which is used in the early mornings as a place where women and girls can take rest and shelter whilst waiting for the opening of the offices or other places of business where they are engaged. Addressing the women and girls, Mrs. Fowler, the rector's wife, said that the Queen took a great interest in the work being carried on, and sent materials for them to make garments of. Her Majesty had sent a very handsome donation, which amounted to practically double what she had graciously sent before. Mrs. Fowler added that she had received a letter from Buckingham Palace, enclosing 12 copies of a pamphlet describing the work of the London Needlework Guild, of which the Queen was patroness. All the garments made by the women and girls attending the church are sent direct to the Queen.

TO SHORTEN THE TEN COMMANDMENTS.

Advices from London note that the highest counsels of the Church of England are considering the advisability of modifying and shortening the **Ten Commandments**—especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the Divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by His Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are Spirit-begotten and are under the Law of the Spirit of Life in Christ—a superior Law—a Law which requires love to God supremely and love for our fellow-creatures as for ourselves. This Law of Love **includes** all of the requirements of the Mosaic Law and more.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not **after** the flesh, but **after** the spirit."—Rom. 8:1.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

When God Was Alone

"From everlasting to everlasting, Thou art God." (Psalm 90:2.) "I am Jehovah, that is My Name, and My glory will I not give to another." (Isaiah 42:8.) "To us there is one God, the Father, of whom are all things." (I Cor. 8:6.) "Hear, O Israel, the Lord our God is one—Jehovah."—Deut.6:4.

THESE and other Scriptures tell us of a personal God, the Father or Life Giver of all, the Great One who inhabiteth Eternity. St. Paul declares that to the heathen "there are lords many and gods many, but to us there is but one God, the Father," and one appointed Agent of His in dealing with humanity—one Lord Jesus Christ—"and that every tongue shall confess that Jesus, Messiah, is Lord, to the glory of God the Father."—Phil. 2: 11.

The Scriptures tell us of "the beginning of the creation of God," hence there was a time before that beginning of creation, when Jehovah God was alone—"He that inhabiteth Eternity." Not even the great Michael was with Him, the great Messiah, whom He hath so highly honored and whom He declares He will still further honor throughout a glorious eternity. He was not with the Father before the beginning of creation, because He Himself was "the Beginning of the creation of God—the First-Born of every creature." (Rev. 3: 14; Col. 1:15.) He was the first expression or manifestation of the Divine attributes.—John 1:18.

This mighty God, Jehovah, self-centered, self-contained, is ours, the same yesterday, to-day and forever, He changes not.

Divine Attributes Glorious.

Every attribute of the Divine character was the same millions of years ago that it is to-day, but that character was unrevealed. Every step of creation was tended to display the Divine character more and more, and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. We deem it not unreasonable to assume that Jehovah's creative power will continue to be exercised throughout all coming time.

Astronomical photography now reveals nearly 125,000,000 suns, around which circle systems such as the one which circles around our sun, and of which our earth is a part. We deem it not unreasonable to assume, from the Scriptures, that the great work of ordering all these hundreds of millions of planets stretches forward into eternity, and that the work of Divine grace, begun on the planet "Earth," will be continued throughout the Universe, not only in conjunction with the planetary systems we can discern, but probably with millions of planetary systems too far removed from us to be discerned even by photography.

Doubtless Divine methods in connection with other worlds and their inhabitants will display the manifold wisdom of God. For instance, we understand the Bible to indicate that while the permission of evil in the earth was wise, it will not necessarily be wise nor expedient for any reason to permit a similar reign of Sin and Death in any other of the millions of worlds, in connection with their ordering or development and their peopling with glorious creatures who will show forth the praises of the great Creator without passing through experiences with sin and death such as have been permitted in connection with the humanity of earth.

The Permission of Evil.

Can we not see a broad reason for the permission of evil on the earth—for the permission of the reign of Sin and Death, which for six thousand years has apparently disgraced the Creator, degraded humanity, astonished the angels and constituted our race a groaning creation? Only when we discern that Messiah's Kingdom will surely bring order out of this confusion, do we begin to get the proper focus upon our subject and realize something of the greatness of our God.

From the standpoint of the completion of the Divine purposes in connection with humanity, and from that standpoint alone, can we see illustrated Divine Wisdom, Justice, Love and Power. The primary lesson was Justice—that sin brings suffering and eventually death.

The second lesson was that of Divine compassion, sympathy—Love. This lesson was manifested in the sending of the Redeemer and in His subsequent reward of exaltation, and in His gathering of an "elect" Church to be His associates in glory and in the blessing of the redeemed race. The reign of glory, the reign of Messiah, soon to be introduced, will lift up poor humanity from sin and sorrow, from degradation and death, and give to each and all the fullest opportunity to return to human perfection and to Divine favor and everlasting life.

In all that work of human restitution, which will include the awakening of mankind from the sleep of death, the one great lesson will be the greatness of the Divine Power which will be exercised through Messiah, the God-like One, the Prince of Life, "the Prince of Glory," the Redeemer, the Regenerator of Adam and his race.

And finally, from the standpoint of the completion of Jehovah's great purposes and dealings with man, will stand revealed the foreknowledge and Wisdom of God, who knew the end from the beginning and who foresaw how even the permission of a reign of sin and death could be made eventually to work out to His own glory and to the blessing and instruction of His creatures on both the human and the angelic planes. Then will be revealed to all the glorious character of their Creator, and the necessity for His requirement of absolute righteousness and perfection.

Surely, the result eventually will be, as the Scriptures declare, that all shall learn righteousness, and hate iniquity, and that every creature in heaven and in earth and under the earth shall acclaim both Jehovah, who sitteth upon the Throne of the Universe, and the Lamb, the Redeemer, forever.

Were we to allow ourselves to speculate respecting the future—respecting the Divine purposes in relation to the millions of worlds around us, our speculations would run thus: Those instructed and used of Jehovah in conjunction with the initial development of the Divine Plan in the earth will thereby be fitted and prepared to be the Divine Agents to other worlds. The Great Redeemer and His "elect" associates, after dealing with humanity for their uplift out of sin and death conditions, will surely be qualified for further service in other worlds: to "show forth the praises of Him who called them out of darkness into His marvelous light."

And what shall we say of humanity when perfected at the end of Messiah's glorious reign? Will not all be well prepared, not only to approve righteousness in themselves, but to tell in other worlds, to other races, the story of the fall and of the reign of Sin and Death resulting; and of the redemption accomplished by God's love; and of the great restitution; and of the lessons thus learned?

The Unchangeable One.

The qualities of the Divine character which we have just considered—Wisdom, Justice, Love and Power—belonged to our Creator in the great eternity preceding creation. But there was no one at that time to appreciate God—it requires a full view of the perfected Plan of the Ages to make known to any and to all the glory of the Lord. As we have just seen, thus far the secret of the Lord and the glories of His character are known only to His "sons," begotten of His holy Spirit. But the time nears when "the whole earth shall be full of the knowledge of the glory of the Lord as the waters cover the great deep." He and His glorious Government will then be "the desire of all nations;" "The glory of the Lord shall be revealed and all flesh shall see it together."—Hag. 2:7; Isa. 40:5.

(Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Six Hundred Thousand Books Burned.

Perhaps the greatest loss in connection with the burning of the New York Capitol is the complete destruction of the State Library, containing 600,000 volumes, among them the most valuable genealogical work in the United States. There also perished in the flames relics and priceless documents, some of them dating back to the Revolutionary War of 1776. The Assembly and Senate libraries were stored with thousands of volumes of law and code books, and also a number of historic documents and manuscripts were likewise wiped out. The total value of the three libraries defies computation, but it was certainly over £500,000.

Terrier Tackles the Census Paper.

At least one census paper narrowly escaped destruction immediately after delivery last week. The householder for whom it was intended possesses a very intelligent terrier, who has made it his duty, whenever he hears the letter box rattle, to rush to the door and carry off the communication in triumph to his basket. Usually some member of the family manages to rescue it in time, but the census paper showed plain marks of business-like teeth when it was retrieved. A delay of a minute or two would have made the paper useless for official purposes.

The Value of the All-British Shopping Week.

"Some curious questions have been put to us during this week," said one departmental manager of a large drapery firm recently to a "Morning Post" reporter. "Customers were not content with our assurance that certain articles were British-made, both as to material and workmanship. They wanted demonstrative proof, because their impression was that the articles were of foreign origin. In such cases we gave the towns of origin and produced photographs of the factories and the operatives at work in them. This is where the educative value of the displays comes in. In future, buyers will be able to associate certain articles with certain towns."

How a French Artist Obtained a Royal Commission.

M. Georges Scott, the French artist of Scottish descent, whose equestrian portrait of the King will be one of the features of the forthcoming Salon, has been telling an interviewer how he came to paint the picture. He attended the funeral of King Edward as special artist for "L'Illustration," and a sketch he made of King George was afterward exhibited at a London gallery. To this His Majesty's attention was directed by one of his secretaries who visited the gallery. This resulted in the artist having an audience of His Majesty at Buckingham Palace, and the portrait then begun is now nearly completed. It represents the King mounted on his favorite charger, Kildare, in a field-marshal's uniform.

Queen Victoria and the Creation of Peers.

The Royal prerogative with regard to the creation of Peers, says the "Westminister Gazette," was one which Queen Victoria considered of great importance. The authors of "Piccadilly to Pall Mall" tell how once, on the occasion of a Liberal Ministry being returned to office, Her Majesty remarked to a lady of the Court, "I wonder what appointments for my household Mr. Gladstone will advise me to make?" "Oh," replied the lady unthinkingly, "I suppose they will make several new Peers." "They!" echoed the Queen indignantly.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in Vol. I, No. 4, of PEOPLES' PULPIT. Send for free sample copy.

(Continued from first page.)

St. Paul assures us that every feature of the Divine Plan which we see in process of execution was known to Jehovah from before the foundation of the world. He declares that these things God purposed in Himself before the foundation of the world. The creative processes, which have been operating for thousands of years, were all surely elaborated in the mind of Jehovah before the creative work began. In that purpose angels had a part—of how many grades we may not surely know, but they are variously designated in the holy Scriptures as "angels, principalities and powers." Later came the creation of man, "a little lower than the angels" and crowned with earthly honor, dignity and power, in the image and likeness of his Creator's glorious power.

These creations varied not in degrees of perfection and imperfection. Each was perfect on its own plane. Each intelligent creature was a free, moral agent, and hence, whether on the angelic or human plane, was created in the likeness of God, unblemished, but with different capacities and abilities. Almighty God, infinite in Wisdom, Justice, Love and Power, purposed the orderly exercise of His infinite attributes, as a great Father, desirous of giving life and happiness to his creatures.

These intelligent ones were designated "Sons of God" so long as they maintained their attitude of perfect loyalty to Him, their Creator and Father. Not only was it the Divine intention thus to give pleasure to millions of creatures to be created, but it was also the Divine will to manifest to His creatures His own greatness and the perfection of His own goodness that they might enjoy Him and He enjoy them everlastingly.

We are not to understand that Almighty God was lonely in that great Eternity before creation began. On the contrary, human loneliness is largely because of human deficiency. What we lack we seek for in others. But the great Jehovah lacked nothing; He was complete in Himself; He needed not companionship to complete or to supplement His happiness. It was His pleasure to create, that His creatures might have joy by reflecting as a whole His Divine qualities implanted in their constitutions.

The wreck of the human race produced by sin He well foreknew. Nor did this wrecking of human hopes defeat, nor was it in danger of defeating, the Divine purpose. It merely demonstrates to angels and to men the graces of the Divine character and shows unto all the more fully the qualities of God proper to be appreciated and copied.

The Seven-Sealed Scroll.

When God would illustrate to us His own great Personality, when He would show to His creatures how He is working all things according to the counsel of His own will, He pictured it symbolically in the Book of Revelation. In that vision the Throne of the Eternal One is graphically portrayed as the Seat of Divine power and authority for the Universe, with angels as ministering spirits. Then is described a Scroll, in the right hand of Jehovah—in Divine power and keeping. That scroll, written inside and outside, was "sealed with seven seals," representing the complete secrecy of the Divine purposes related in that scroll. From before the foundation of the world it had been in the hand (in the power) of the great Eternal One. He had given hints respecting it and had caused it to be symbolized in the Law and to some extent to be described by the Prophets. But still it was a Hidden Mystery, because the Prophets understood not the things which they wrote; nor could any understand them until the Father's "due time," which He had purposed in Himself.

Not only was the Divine Program thus sealed and safely secreted, but it was the Divine determination that it should be given only to the One who would demonstrate His worthiness to be Jehovah's honored Agent for the carrying out of those purposes predestinated before the world was. To become the honored Agent, the Representative of Jehovah, to carry out the Divine purposes, should be given only to the One who would demonstrate His worthiness to be the great Messiah, the great Deliverer, the great Prophet, Priest, Judge, King of Israel.

High as the Redeemer stood in the Divine counsels and fellowship before He came into the world to be man's Redeemer, it was not then granted even to Him to know all the mysteries of the Divine Program. But by virtue of His high station, His perfection, His obedience, the privilege was given to Him first to become man's Redeemer, at the cost of personal humiliation and death, and then, if faithful in this redemptive work, it should be His reward to be glorified, exalted to the Divine nature, and to execute the Divine Program to its completion. First, He must manifest His devotion and loyalty to the Father, ere He could be trusted even with the knowledge of the Divine Program.

"Worthy Is the Lamb.

All this is declared in the account. (Rev. 5.) The proclamation was made, Who is worthy to receive the scroll and to break its seals and to execute the wonderful purposes of God? None was found worthy! Finally, One demonstrated His worthiness—He left the courts of glory, He humbled Himself, He "was made flesh." More than this, being found in fashion as a man, He consecrated His all to the doing of the Father's will, even unto death, the death of the cross. Wherefore, says the Apostle, "God also highly exalted Him" and gave Him a standing, a rank, a title above all others. (Phil. 2:7-9.) He commissioned Him to execute all the Divine purposes and to Him he handed over the Scroll with the privilege of opening its seals and comprehending to the full its message.

In the symbolic picture John saw a freshly slain lamb at the same time that the angelic messenger declared that the Lion of the tribe of Judah had prevailed. Jesus proved Himself worthy and therefore the privilege of understanding the things of the Divine Plan, and the privilege of executing them, rightfully belonged to Him. The Lamb slain represented the work of Jesus from the day He was thirty years of age and made His consecration. There He became dead to self and to the world. When He successfully finished this great contract, He cried on Calvary, "It is finished!"

This glorious Victor was then acknowledged by God and by the holy angels to be the worthy One to whom the Father would entrust the execution of every feature of the Divine Program: "Worthy is the Lamb that was slain to receive glory and honor, dominion and might." He has not yet completed His great work there and then entrusted to Him. The Father glorified Him and set Him at His own right hand—the place of Divine favor—when He finished His demonstration of loyalty even unto death. As yet He has only begun His great work. The blessing of the Church as "the Bride, the Lamb's Wife," is the first step in the glorious Program, and it is not yet completed. Following it will come the blessing of the world, all the families of the earth, not only the living but the dead. His declaration to those now called to be His Bride is, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne."—Rev. 3:21.

"To us there is one God," says the Apostle. All wisdom and power are His. Recent electrical inventions assist us greatly in apprehending His greatness. What man can do limitedly with the telephone and wireless telegraphy merely hint to us of the infinite resources of the Eternal One—from everlasting to everlasting, God. But our knowledge of the Divine Justice and Love satisfies our hearts—our Great Creator becomes "Our Father, who art in heaven."

"Love Casteth Out Fear"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John 4:18.

Better translated could have been the thought of the text by saying, "There is no dread in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word dread would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18.) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10.) The fear of the Lord, the reverence of the Lord, will bring a blessing. This fear of the Lord rather increases as the child of God comes to know His Maker; but it is a gradual process.

There is a certain kind of fear which comes as the result of imperfect knowledge. We do not credit the Adversary with producing all the evil thoughts of the human mind, yet we believe he has very much to do with the evil influences which surround our race. People may be without fear of God and we think that even after they have come to the Lord, and are learning to reverence Him and to know something about Him, they may lack the right kind of fear. Then the Adversary's plan will be to plant dread in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the Adversary seems to conjure up slavish fear which crowds out love, and produces dread. We read that "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4.) We think that this evil influence is accountable for many of the things which seem so remarkable to us. It explains the fact that the heathen have devilish doctrines mingled with dread of God; and that all the worldly who have knowledge of God, both Jews and Christians, have fear also—dread. Yet Christians have much greater light upon God's character than have others, and so should have correspondingly less fear than the heathen.

A Certain Kind of Fear Proper.

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the Son of God, our dear Lord Himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and He was heard in that He feared. He offered up strong cryings and tears to Him who was able to save Him out of death. (Heb. 5:7.) If the Master feared, so should His followers. The Apostle says, "Let us, therefore, fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) How shall we harmonize these fears with our text? The text is evidently not intended to contradict the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, He knew, loved Him; but He knew also, that the Father was absolutely perfect, righteous, just and He feared lest He might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (1 John 4:8), but let us fear respecting ourselves, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God" (James 4:8) with full confidence that He will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a god is that of a demon. The Christian, on the other hand, who is walking in the footsteps of the Master, learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship Him as worship Him in spirit and in truth."—John 4:23, 24.

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work **"The Atlanta Constitution"** says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

The Beginning of God's Creation

"In the beginning was the Word (Logos) and the Word (Logos) was with the God and the Word (Logos) was a God. The same was in the beginning with the God. By Him were all things made and without Him was not anything made that was made."—John 1:1, 2.

LONG before man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, Divine power brought forth a Son on the spirit plane —Jehovah's First-Begotten—glorious, perfect, beautiful, His own image and likeness.

This glorious One is in our text designated the Logos, the Word, the Message, the Expression of God. In the Old Testament He is symbolically referred to as "Wisdom" in the words, "Jehovah possessed Me in the beginning of His way, before His works of old. * * * Then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him.'—Prov. 8:22-30.

This mighty One, personified as Wisdom, is declared by St. Paul to be "the First-Born of all creation." (Col. 1:15-18.) The Psalmist similarly refers to Him as Jehovah's "First-Born, higher than the kings of earth." (Psa. 89:27.) Jesus thus refers to Himself as One who had a prehuman existence, saying, "Before Abraham was, I am." (John 8:14, 23, 42-58.) The glorified, ascended Christ, in Apocalyptic vision, declared the same great truth, that He was "the beginning of the creation of God." (Rev. 3:14.) And again He declared, "I am the First and the Last." —Rev. 1:17; 2:8.

All of these Scriptures fully corroborate the statement of our text that He who subsequently became the world's Redeemer was long before the primary Son of God. He ranked first, not only in seniority, but also in honor, dignity and station, above all other sons of God, not one of whom was like Himself—the direct creation of Jehovah: "For all things were made by the Logos, and without Him was not one thing made that was made." He was not the Creator in the primary sense of the word, but in the secondary sense. He was the active Agent of Jehovah in all of His subsequent creative work; thus He was not only the First-Born of all creation, but, individually, He was also the last of Jehovah's creation. To this agrees the word of St. Paul, "All things are of the Father and all things are by the Son."

Surely many have failed to appreciate, not only the Divine personality of Jehovah, but also the greatness of Him who is styled "The Son of God."

In the Dark Ages.

There was a time when God's people did not possess the Bible in their own language, and when education to read it was extremely limited, and when nobody possessed such wonderful Bibles (with references and concordances) as are common to-day. It should not surprise us that in that far-off time confusing errors crept into the traditional faith of the Church. The contention of the Jews was that Jesus of Nazareth was an impostor and that His mighty works were done under the influence of the fallen angel, Beelzebub. Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for Him in their endeavor to oppose the theory that made of Messiah a mere sinful man?

It does not surprise us, therefore, that early in the third century claims were put forward in the name of Christ and His Apostles which neither He nor they ever authorized. The Apostles rightly declared Him to be "the Son of God with power" and that He was "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) The Master Himself declared, "My Father is greater than I." "He is above all;" "He sent me;" "I came to do the will of My Father in heaven and not Mine own will;" "I delight to do Thy will, oh, My God; Thy law is written in My heart."

True, He also declared, "I and My Father are One;" but He showed in what this oneness consisted—that it was a oneness of will, of purpose, of work. Because He had fully submitted His will to the Father's will and had made the Father's will His own, therefore They were One.

The Master again illustrated this oneness when He prayed for His disciples that "they all might be one, even as Thou, Father, and I are One." (John 17:11, 21, 22.) Evidently the Master did not pray that His disciples should all become **one in person,** but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the Spirit of God. And this oneness, He declared, was the kind which subsisted between the Heavenly Father and Himself.

Leaving the simplicity of the teachings of Jesus and of the Apostles, some went to the extreme of declaring that Jesus was His own Father; that the terms Father, Son and Holy Spirit all applied to one Person who manifested Himself to mankind in three different ways, corresponding to these names—one God in three manifestations. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as One. In proportion as these unscriptural human theories were received, they produced confusion. And when asked how three persons could logically be One Person, and how One Person could be three persons equal in glory and power, of course no answer could be given. Then the subterfuge was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man; that He was born as are other men; that Joseph was His father, etc. Thus we behold the danger of any variation whatever from the precise teachings of the Word of God.

It should be needless to say to Bible Students that there is nothing in the Bible which declares a Trinity of Gods. There is just one passage of Scripture quoted in proof of the Trinity (I John 5:7), and it is never quoted by scholars, because all scholars know that it was tampered with, several words having been added in the seventh century, which are not found in any New Testament manuscript of earlier date. And those added words make the statement as a whole foolish.

If you will turn in your Bibles to this passage, you may strike out the spurious words as follows, in verse seven: **"In heaven the Father, the Word and the Holy Ghost, and these three are one,"** and in verse eight the words, **"and there are three that bear witness in earth."**

After thus eliminating the spurious additions, after thus removing from the precious ointment this "dead fly" of falsehood which was inserted for the very purpose of deceiving, and because no Scripture could be found to give color to the doctrine of the Trinity—then you will be able to read that portion of the Word of God in its purity and simplicity. Then the "mystery" part will be gone from it forever. It will be in full accord with the entire Bible in declaring, "To us there is **one God,** the Father, of whom are all things, and **one Lord,** Jesus Christ, by whom are all things and we by Him" (I Cor. 8:6). How absurdly the passage reads in our common version, stating that the Father and the Son and the Holy Spirit are bearing witness in heaven that Jesus is the Son of God!

The pure Word of God presents simply and beautifully the fact that the great Creator, the Father of all mercies, is Jehovah God, and that He has an Only Begotten Son who is yet to be the Savior or Deliverer of all of Adam's race willing to accept the grace of God provided in Him; and that there is one Holy Spirit, "the spirit of truth," "the spirit of wisdom," "the spirit of a sound mind," the spirit or power, energy, will, mind of the Father—which is also the spirit of the Son, and which must be also the spirit, disposition, mind, will of all those who now come unto the Father as sons through the adoption which is in Christ Jesus.

The Only Begotten Honored.

Before the beginning of the creation of God, before the Only Begotten of the Father became the Alpha of Creation, the Father had wonderful purposes in Himself respecting all His great Plan for the everlasting future. It included this world, and mankind, and the permission of sin, and the redemption of man from sin and its penalty, and the restoration to be accomplished by Messiah's Kingdom and the glorious work of eternity in further creations in world after world.

But, as the Master declared, these things the Father had kept in His own power—in His own hand. He divulged them not to the angels, nor even to His dearly beloved "Only Begotten Son." We have seen how this Divine secret, Divine purpose, was symbolically represented in the Scroll in the hands of Jehovah, as pictured in Revelation 5:1. We have seen that this revelation was delivered to the Lamb, the Only Begotten One, after He had been slain—after His consecration at Jordan, and in its fulness after His death at Calvary, when He ascended up on high, glorified at the right hand of the Father's majesty.

But before the Logos was made flesh, before He undertook to be man's Redeemer, the Heavenly Father set before Him the glorious proposition: He informed Him that He had a scroll, a Plan, and that the execution thereof was to be given to one who would prove himself worthy, by demonstrating his loyalty to the Divine will.

We read that God **sent** His only begotten Son into the world, but we are not to understand from this that He came under Divine commands the refusal of which would have meant Divine displeasure and His own degradation. On the contrary, we understand the matter clearly when we hearken to the Apostle's statement: He declares that Messiah left the glory, which He had with the Father before the world was, and humbled Himself to take upon Himself man's form and then consecrated Himself even unto death—all because of the joy that the Father had set before Him.

The joy set before the Logos was (1) That thus He might serve the Heavenly Father's gracious purposes.

(2) That He might recover mankind from the state of sin and death into which all were plunged by father Adam's one act of disobedience.

(3) Additionally, He was promised the honor and distinction of the Messianic Kingdom by and through which mankind would be blessed and uplifted.

(4) He was promised a special Bride class to be selected from among the redeemed race of men—a class having His own disposition of loyalty to God and to righteousness, and faithful unto death—which like Himself, would be exalted in the chief resurrection from the earthly to the heavenly condition, far above principalities, powers and every name that is named.

(5) He was promised that His own personal distinction would be to all eternity a participation in the qualities of the divine nature; He would possess, not only glory and honor, but also inherent life, deathlessness, immortality.

For these joys, He left His glory, He was made flesh, He sacrificed His earthly life and, being raised from the dead, He entered into His promised joy. Since then He is waiting in expectation for the completion of the Church. His Bride, the members of His Body, assured that then the Father will give Him "the heathen for an inheritance and the uttermost parts of the earth for His possession," that He may bind Satan, put down sin and uplift the sinner and bring everlasting order out of earth's confusion by destroying the wilfully wicked.

A God but Not The God.

As all Bible scholars know, the word **elohim** in the Old Testament Hebrew is of plural form, somewhat like our English word sheep. Thus we read in Genesis, "The elohim (Gods) said, let Us make man in our image." This would very properly apply to the Heavenly Father and the Heavenly Son, in full accord with our text. "Without Him (the Logos) was not anything made that was made." The word elohim signifies, literally, **the mighty, the powerful, the great.** Surely it would be strictly proper to consider the **Logos** mighty, great, powerful as the active Agent of the Almighty One, Jehovah.

This word **elohim** not only is used in respect to the Heavenly Father and His Heavenly Son, but it is also used in respect to angels as the messengers of God and of Christ, mighty to the doing of the will of God. (Psa. 8:5.) "Thou hast made man a little lower than the angels" (elohim). Still further notice that this word elohim is used in respect to men; when Divinely appointed and active as God's agents they were mighty, or elohim. Thus we read of the seventy judges of Israel appointed by Moses, "The master shall bring him to the judges (elohim)."

The Father Highly Exalted Jesus.

We have given a very literal rendering of the text at the top of this article, showing the fine distinction of the Greek original in a way that our English version does not show it. As Bible students we have not in the past been sufficiently critical in our study of God's Word, but now, in Divine providence, it is possible for those even who have practically no knowledge of the Greek and Hebrew to understand the Scripture presentations thoroughly.

Our text in the common English version misrepresents the true thought of the original, but as we have rendered it the matter is so simple and clear that a child may understand. Jehovah God is from everlasting to everlasting and had no beginning. The Logos had a beginning—He Himself was the beginning. "In the beginning was the Logos and the Logos was a God"—He was a Mighty One, the beginning of creation, the first and the last creation of the God, the Almighty One—"of Whom, by Whom and through Whom are all things."

All honor and majesty and worship belong primarily to the great Father of Lights and to Him Jesus directed the attention of His followers, saying, "After this manner pray ye—Our Father Who art in heaven, hallowed be Thy name." It is eminently proper that our petitions should ascend to "the Father of Lights, from Whom cometh every good and perfect gift."

It has pleased the Father to so honor His First Begotten Son, and to so reward His faithfulness unto death, and to so make Him the Head in all things over the Church which is His Body, that it is eminently proper that, in the language of the Master, "All men should honor the Son, even as they honor the Father." (John 5:23.) They should not honor the Son instead of the Father, however, for the latter declares, "My glory will I not give to another." The exalted Christ is to be honored, yea, worshiped, because the Father has highly exalted Him and given Him a name above every other name, that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father."—Phil. 2:8-11.

And with the world in the future, throughout Messiah's reign, this will be equally proper, because then He will be the world's Mediator, standing between God and men, until by His Mediatorial Kingdom He shall have lifted mankind from sin and degradation and death, back to actual justification and harmony with God.

'WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

Guided By God's Eye

"I will guide thee with Mine eye."—Psa. 32:8.

THE eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counselor and Guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All-Wise One, nothing can escape His attention. Still another thought is that as we recognize the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the First-Borns should seek to follow the same course as God, to be co-workers with Him. They should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

JESUS NO LONGER A MAN

"He was put to death in flesh, He was quickened in Spirit."—1 Pet. 3:18.

IN THE PAST those of us who continued to believe in the resurrection of the dead held some inconsistent theories respecting the matter which served to make the resurrection doctrine the more absurd in the minds of those opposed. For instance, we claimed that the **Logos,** the Son of God, left the heavenly or spirit nature and, according to the Scriptures, was made flesh, and that He was resurrected from the dead a human or fleshly being and ascended to heaven with a body of flesh. In the same breath we acknowledged that human nature is a little lower than the angelic; and thus, while still wishing to honor the Redeemer and to see wisdom and love in the Heavenly Father's Plan, we assumed that the Savior, since His ascension, has had a body inferior to that of the angels and out of harmony with His surroundings; and that this is to be to all eternity a part of the cost of human redemption.

How absurd! Do not the Scriptures particularly tell us that in His resurrection the Son was highly exalted by the Father, far above angels, principalities and powers and every name that is named? Do they not tell us that "flesh and blood cannot inherit the Kingdom of God?" Do they not tell us that the elect Church, in order to be the Bride of Messiah and His associate in the heavenly Kingdom, must be **"changed,** in a moment, in the twinkling of an eye," in order that she may be made like Him, and because "flesh and blood cannot inherit the Kingdom"? We have been too careless in our study of the Divine Word. On this subject, as upon others, we have assumed that our forefathers of the "Dark Ages" understood the matter thoroughly. We forgot that those who lost so much of the Holy Spirit that they could burn fellow-Christians at the stake were quite likely to be more or less confused on all questions. But "the path of the just is as a shining light, shining more and more unto the perfect day," and it is now our privilege to learn the way of the Lord more perfectly, in the light now shining upon the Bible through the aid of our wonderful concordances and other Bible study helps.

Begotten of the Spirit—Then Born.

Our difficulty on this subject arose from our failure to understand that **human** and **spirit** natures are distinct, and that God has provided two distinctly different salvations for mankind—the salvation of this Age being exclusively spiritual, while that of the next Age will be exclusively human. We are not to think of these natures as blending, but, according to the Lord's Word, we are to view them as distinctly separate. Whoever is of the human nature is earthly, fleshly, whether perfect or degraded. Whoever is of the spirit nature is heavenly, whether perfect or degraded. Thus, when "the **Logos** was made flesh and dwelt among us," He was human, though unblemished. And the fallen angels are still spirit beings, although cut off from Divine favor and fellowship. In other words, human nature is not an imperfect form of spirit nature, but a totally separate and distinct nature.

The Logos, the Only Begotten of the Father, "was made flesh" (John 1:14). He was not a spirit being incarcerated in a body of flesh and wearing it as a garment, or living in it as a house. He became like others of the race, except that "He was holy, harmless, separate from sinners," while all others are sinners, imperfect. Like other men, the man Jesus was not a dual being—a spirit being living in a human frame. He was merely human.

But the Redeemer **became a dual being** when He received the begetting of the Holy Spirit, at the time of His baptism. Thenceforth, for three and a half years, until His crucifixion, He was **dual.** The flesh was the same; but the spirit-begetting received from the Father constituted Him a **new Ego,** a new person. He not only thereafter had new hopes, based upon Divine promises, but He had a new mind or new will, specially **illuminated, quickened, enlightened** by the Holy Spirit. From the time of His baptism His flesh (all that belonged to His human nature) was given up to die in the carrying out of the Heavenly Father's purposes. Thenceforth the Spirit-begotten One waited merely for the accomplishment of His sacrifice according to the Father's will, and for a new body, a glorious spirit body, in the resurrection—His completing or perfecting as a New Creature.

Three and One-half Years Our Lord Was a Dual Being.

Hence, during the period of our Lord's ministry, for three and a half years, He was a **dual** personage. So far as form and organism were concerned He was a man, but so far as mind and purpose and interests were concerned He was **changed**—a New Creature, a spirit being; earthly things had passed away. The New Creature followed the instructions of the Divine Word and providences to the extent of mortifying the flesh—surrendering it fully for the accomplishment in it of the Divine will. "The cup which My Father hath poured for Me shall I not drink it?"

The great Teacher Himself gives us the picture of a human birth as illustrating the experiences through which He passed and the similar experiences through which all of His faithful followers must pass in order to reach the plane of heavenly glory. This picture contains three distinctive views—(1) begetting—(2) quickening—(3) birth. These three **steps** were illustrated by our Lord's own experiences. He was begotten of the Holy Spirit at the time of His consecration at baptism. He was quickened or energized by that Holy Spirit after His forty days' experience in the wilderness when He began His **active service** as "the Messenger of the Covenant," selecting His Bride, the Church.

When He finished His sacrifice at Calvary the man Jesus was dead, and the New Creature Jesus, spirit-begotten and quickened and developed, was three and a half years old. According to the Divine Program He slept in **hades,** the tomb, and on the third day was **born** from the dead, raised up by Divine power as a New Creature, being given a spirit body of divine nature—glory, honor, immortality: "Him hath God highly exalted" (Philippians 2:9). He did not lose His personality, His identity, and could therefore properly say, "I am He that liveth and was dead" (Rev. 1: 18).

"Now the Lord is That Spirit."
2 Corinthians 3:17.

Thus was our Lord "put to death in flesh and quickened in spirit"—made alive in spirit, a Spirit Being. True, He was also quickened by the Spirit. It was the Father's Spirit or Power which raised Him from the dead, as the Scriptures declare (Romans 8:11). Indeed, as the Apostle reminds us, all the blessings of Divine providence are of the Father. From Him cometh every good and every perfect gift.

He who thus ascended up on high, the Prince of glory and partaker of the divine nature, is the same who first descended to the earthly nature, yea, who was humbled even unto death, even the death of the Cross, and went to the tomb as the sinner's substitute or ransom-price. The forty days which intervened between the Redeemer's resurrection and His ascension taught two great lessons:

(1) That the Crucified One was no longer held in the bonds of death, no longer a prisoner in the grave.

(2) It also taught that the Risen One was different in many respects from what He was before He died. No longer was He a man. No longer was He flesh. The body of flesh prepared for Him for the suffering of death had served its purpose. He needed it no longer. The Father had raised Him up to the plane of glory again. As a **quickening Spirit** He was with the disciples during the forty days, instructing them during the few moments of each of His seven or eight appearances. But He was teaching them equally when invisible to them. He noted their perplexities. His several appearances were in different forms—as a gardener, as a traveller, as a purchaser of fish on the shore of Lake Tiberias, calling out, "Have you any fish?" and then, "Drop the net on the other side."

He revealed Himself to the disciples in various ways in connection with those **materializations** and then straightway He "vanished" out of their sight, to be present with them unseen, for days. For identification He appeared on two occasions in a body bearing the marks of His crucifixion. During these forty days the faithful Teacher established the faith of His followers in Himself as the glorified Messiah, their Heavenly Bridegroom, who would later come again and receive them unto Himself and at that time give to them also a similar resurrection **"change,"** that they should be like Him, "see Him as He **is**" and not as He **was,** and share His glory—because "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15: 50).

"Above the Brightness of the Sun."

St. Paul, the last of the twelve Apostles to be called (to take the place of Judas), needed, as well as the others, to be able to **witness** to the resurrection of Jesus. Of this he tells us, saying, "He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once; after that He was seen of James; then of all the Apostles; and, last of all, He was seen of me also, as of one prematurely born" (1 Corinthians 15: 5-8).

In the ordinary course of events St. Paul would not have seen the Lord until His resurrection, when he himself would come forth as a member of "the Church of the First-born." He therefore describes his view of Jesus on his way to Damascus as being like that of one born before the time. In other words, St. Paul saw the Lord as He **is** and not as He **was.** He saw the Lord of glory, and not the man Jesus. The appearance was glorious indeed. In various parts of the Bible angels in their normal condition are pictured as bright-shining ones. Thus one of the Prophets fell as dead before an angel of the Lord, whose face shone as the sun. Thus John the Revelator, granted a glimpse of the glorified Christ, fell as dead before Him. The effect of this great light above the brightness of the sun upon the eyes of Saul of Tarsus was destructive and a miracle was necessary for their repairment.

Thus the Lord identified Himself in glory with His former self, the man Jesus. These lessons of the Lord should not have gone unheeded. We should not have thought of the glorified Messiah as a **man.** The effect of the wrong thought has not only beclouded our appreciation of the Savior in glory, but has also confused many respecting His Second Advent. It is safe to say that even yet the majority of those who are expecting the Second Coming of the Son of God and His establishment of His Messianic Throne are looking for Him as a glorified **man,** forgetting that He sacrificed Himself as a man, and that He took not back that sacrifice, but received exaltation to the more excellent glory than that which He had left to become our Redeemer.

The proper thought respecting the resurrection of our Lord and His present glory shows us clearly that His Kingdom, when it shall be established, will, indeed, be a heavenly Kingdom, a spiritual one. From this standpoint only can we see the force of the Apostle's contrast, when he pictures to us how Satan, ambitious and scheming to be the Emperor of the world, took the path of disobedience. He indeed gained his desire and is the "Prince of this world"—over a sorry Empire, in which sin and death reign. On the other hand, the Apostle points us to the fact that our Redeemer, loyal to the Heavenly Father to the core, humbled Himself to take the human nature, to be crucified; and that therefore God has exalted Him and will give to Him the Kingdom now usurped by Satan, the Prince of this world.

Satan will be bound for the thousand years of Messiah's reign. The spiritual Prince of darkness will be deposed and the spiritual Prince of Light and Truth, as the Father's honored Agent, will be inaugurated as King of kings and Lord of lords. And "He must reign until He shall have put all enemies under His feet"—the last enemy being death, Adamic death, the death introduced through the deceptive lie of "Satan, who was a murderer from the beginning and abode not in the Truth" (John 8: 44).

St. Paul, according to the Greek text, institutes a comparison between Satan's course and that of the **Logos** (Philippians 2: 6). He there implies that Satan was ambitious and sought to grasp Divine prerogatives, but that the **Logos** "did not meditate a usurpation to be equal with God," but on the contrary, humbled Himself and made Himself of no reputation. Nevertheless, eventually, in the outworking of the Creator's great Program, the One who humbled Himself will be the Exalted One, and the one who exalted himself will be abased. The Apostle urges the Church to follow the example of Jesus—"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time" (1 Peter 5: 6).

Church of the First-borns.

As the Only-Begotten of the Father was begotten of the Holy Spirit at the time of His consecration, as an embryo New Creature, and as He was born of the Spirit or perfected as a New Creature in His resurrection, so also the Scriptures indicate must be the course along which the Church is to follow Him. None can be born of the Spirit unless first he has been begotten of the Spirit and quickened of the Spirit. It is through this spirit-begetting, quickening and birth that the "elect of God," called during this Age to a change of nature, are made New Creatures—"members of the Anointed One," the Christ, the Messiah, the Mediator between God and the world, under-kings, under-priests, under-judges, in association with their Lord, the Chief-Priest and Bridegroom.

In the present life the new nature is merely begun, and, as the Apostle declares, we have it as a treasure in earthen vessels—in earthly bodies. He again declares that all the spirit-begotten ones are in a conflict in which it is required that they shall prove themselves "overcomers." Their special conflict is with their own flesh. The New Creature, the new will, must mortify the deeds of the flesh, the desires of the flesh. It must "fight a good fight" and demonstrate its loyalty to God and the principles of His righteousness. Otherwise it will not be accounted worthy or "meet for the inheritance of the saints in light" (Col. 1: 12).

The First Resurrection, or **Chief** Resurrection, is to be that of the Church. It must be completed before the world's resurrection can begin. And concerning this First Resurrection it is stipulated that none can have share in it except the blessed and the holy. And for these a reward is promised, that they shall be priests unto God and shall reign with Christ a thousand years—on the earth, over the earth, as earth's spiritual Empire and Ruling Government, to put down sin and to uplift righteousness.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Vol. I, No. 7.

TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you with all malice."—Eph. 4:31.

THIS list of **dis-graces** seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how defilement grows from such a root of bitterness, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water—not pure water, but alkaline, unpalatable. In the text under consideration it seems to represent first the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure—brackish.

The thought seems to be to take heed to our hearts—not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist everything of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

The person would not merely feel indignant, but the feeling would grow to a positive dislike. It is the growing of a feeling of bitterness which will develop into a plant which will do much harm. Next would come the disposition to speak evil of that person. Naturally that which people do not love is that which they hate. And then comes the condition of malice, a resentful feeling—not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the New Creature, to mortify the New Creature. As every victory of the spirit over the flesh is a victory of the New Creature over the old creature, so any victory of the flesh over the spirit is a victory of the old creature over the New Creature.

The Scriptures are a Mirror

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to draw us to Himself, reconciling us through the merit of His Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord's prayer is, "Forgive us our trespasses, as we forgive those who trespass against us."

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforgiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. III. BROOKLYN, N. Y. No. 6.

Religious and Scientific Gleanings

CLERGYMEN SCORED BY EVANGELIST.

It must be a rather bitter pill to clergymen to sit on the platform behind the Rev. Billy Sunday, evangelist and ex-base ball player, and hear themselves roundly censured by the great man they are backing in his great work of grace, who charges them with slandering the Divine character and misrepresenting the Divine Purposes. We give Mr. Sunday's words respecting the ministers, as quoted in a Lancaster, Ohio, exchange, as follows: "The seminaries are turning out a bunch of buttermilk-eyed, red-nosed, 2x4 infidel Evolutionists, from a theological ice box, who are preaching a pandemonium and poppycock religion. The churches need the old bunch made over."

NOT AN ATHEIST.

"I am not an atheist—never have been, never said I was"—declared Thomas A. Edison, the inventor, in an interview yesterday. "I believe in a Supreme Intelligence, but I have grave doubts as to whether you and I and all the other good folk of this earth are going to be roused from our graves to go to some beautiful, shining place up aloft.

"Don't see it, can't understand it, and neither do these ministers of fashionable churches. They don't say what they think. **Often they don't even think. It's all business with 'em.** They tell me **I'm heading straight for hell. Maybe I am. But I'll take my chances with the fashionable minister,** and if there is such a spot as heaven, I'll bet I get there first—yes, even before Dr. Aked.

"Religion! Hereafter! What do these ministers know about it that I don't know! I wonder how many of them have seen the **things that are being done at the Rockefeller institute, where they cut off a leg, put it in cold storage for a week, and then sew it on again—and it knits and heals and feels and is alive just like any other living limb!**"—N. Y. Press.

MONEY FORBIDS ALL WARS.

Briefly, these are the conclusions of David Starr Jordan, President of Leland Stanford University, as he delivered them in a lecture on "The Old Peace With Velvet Sandaled Feet," at Abraham Lincoln Center.

The men who make the war loans control the civilized nations," Dr. Jordan said. **"Emperors and kings and parliaments may not declare war to satisfy a whim, defend their honor or even to right a wrong until they have secured the permission of their 'uncle.'**

"There is no danger of war, but there is **grave danger that the war debt will be doubled. Europe's war debt is** $26,000,000,000. **One-third of all the money in the world is due on the war debt of Europe alone.** The **Rothschilds** and other money-lending families control the situation.

"Nine-tenths of the war scares in Europe and elsewhere are made by crafty statesmen and a yellow press to divert the attention of the people from reforms they are demanding.

"When the powerful of the earth find themselves hard pressed by the people they issue a call to the mob to go off somewhere to plunder and murder, for the mob is always ready to join in the man hunt, and they fight until the people forget what they wanted."—Boston Post.

A SOLDIER'S GREAT MISTAKE.

When Alexander the Great was plundering the palace of Darius, one of his soldiers found a leather bag containing the priceless crown jewels of Persia.

The price was millions, but the stupid fellow, ignorant of its value, shook out the little glittering stones among the rubbish and went away boasting about the fine bag he had found for carrying his food. So have the higher critics thrown from the Bible priceless treasures belonging to the King of kings and Lord of lords, and have left nothing but an empty bag!—Exchange.

WITHOUT GEOGRAPHICAL LIMITATION.

The Women's Union Missionary Society of America for Heathen Lands has decided to eliminate all reference to heathen from its title. Comparisons are apt to be undesirable. **Heathendom and Christendom alike are without geographical limitations.**—Philadelphia Bulletin.

THE MILLENNIUM OF PEACE.

Rev. John Wesley Hill, who spent a season abroad studying the attitude of several of the European powers towards armament, has this to say of the enormous cost of war equipment:—

"During the last quarter of a century, a period of incomparable peace, the armies and navies of Europe have enforced an expenditure of **$111,000,000,000,** enough money to pay for the education of every European child and put an end to the tragedy of poverty."

GOSPEL IS SLIGHTED IN SUNDAY LESSONS.

"If the International Sunday School Lesson committee keeps on eliminating the things which the Presbyterian church stands for, **there will not be enough gospel left in the Sunday school lessons to save the gizzard of a mosquito."**

This was the opinion expressed by Rev. R. F. Sunzer at the last session of the conference of the Presbyterian missionaries on Sunday school work here. **He was attacking what he termed "the Sunday School Lesson trust."**—N. Y. Press.

PAIN NOT A NECESSITY OF NATURE.

Against gloomy pessimism Dr. Alfred Russell Wallace raises the standard of victorious revolt. He sets forth the theory that pain is strictly limited, and that its beneficial results are eternal. His chapter, "Is Nature Cruel?" might be read with advantage from every pulpit. Pain, according to Dr. Wallace, is one of the essential factors of evolution. It was developed in the animal world for a purpose, and is always subordinated to the law of utility.

He argues with great force that it is preposterous to imagine that the **lower animals suffer as acutely as we do.** Our extreme sensibility to pain is necessary for our **survival.** Where pain is not developed irreparable injury is often inflicted before the danger is discovered.

"The possibility is," says Dr. Wallace, "that **there is as great a gap between man and the lower animals in sensitiveness to pain as there is in their intellectual and moral faculties." To endow a worm or an oyster with the acute sensitiveness of a highly developed mammal would have been fatal to its survival.**

"In order to be fit to survive, man needs to be keenly sensitive to pain. But in order for the majority of created things to survive long enough to fulfil their destiny and be eaten, they need not suffer pain at all. Even the process of being eaten need not necessarily involve any pain.

Death a Comfort to the Oyster.

"It may even have been not merely absolutely painless, but slightly pleasurable—as in the case of the oyster—a sensation of warmth, a quiet loss of the little consciousness they had, and nothing more—a little sleep and a forgetting."

The sharp fangs and claws and stings with which nature arms so many of her creatures are to Dr. Wallace as beneficent as the instruments in a surgeon's outfit. Some of them produce anaesthesia, all of them are devised to avoid bungling which might inflict painful wounds instead of merciful death. Excepting among the highest vertebrates there is no pain or next to none, any more than there is in vegetables, which also have life.

—Exchange.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

PRINCE LUCIFER

OF OLD IS NOW PRINCE OF DEMONS

"The God of Peace shall bruise Satan under your feet shortly."—Rom. 16: 20.

DOUBTLESS MANY have been much surprised when told that Satan is not in some far-off place stoking fires and torturing human or other victims, but that he is present amongst men, an invisible angel of evil, ably supported in his work as an Adversary of God by legions of other fallen angels, of whom he is master—a "Prince of Demons," either because of his superiority of nature, or because of belonging to a higher rank or grade than the ordinary angel. It is a surprise to many to learn that Satan, so far from being ill favored, is beautiful, according to the Scriptures, and that he is supervising the work directly and through the fallen angels, his servants, to mislead and to deceive humanity—putting light for darkness and darkness for light, error for truth, etc.

The time was not long ago when intelligent people made light of everything in the Scriptures respecting invisible spirit beings, good and bad—the messengers of God and the messengers of Satan. This, however, can no longer be done. Under the increasing light of the New Dispensation man himself today can do things which but a short time ago would have been considered impossible. Can we not speak with our friends over hundreds of miles with a telephone and recognize each other's voices? Yet there is no pipe, no tube to convey the sounds and nothing, seemingly, carries it over the wire. We speak into a hole in the wall and our friends hundreds of miles away hear plainly. Still more marvelous is wireless telegraphy and wireless telephony. If man can accomplish these things, what cannot the Almighty accomplish? Who can deny the possibility of the invisible presence of spirit beings and yet admit the possibility of wireless telegraphy? We are safe, dear friends, in guiding our judgments directly by the Word of God and reasoning inside and not outside of its boundaries.

The Bible in Perfect Accord.

The Bible, and it alone, explains certain phenomena, and all of the Bible explanations, although written, some of them centuries apart, are in most perfect accord. Thus in Genesis the Bible tells us respecting Satan's deflection, and the book of Revelation, written more than three thousand years later, tells us of his binding for a thousand years, of Messiah's reign and Satan's ultimate destruction. Isaiah and Ezekiel tell us of his being at one time in full harmony with God, and that then he was the "covering cherub," glorious, grand, beautiful, and that his name was Lucifer, which signifies the Morning Star.

All of the angelic, heavenly hosts are termed stars, bright ones; but Lucifer, being of a higher order, was styled the Morning Star, the Brightest Star. It was at that time, while in Divine favor, that Satan permitted the lodgment in his mind of a disloyal thought of how, indirectly, by being in higher responsibility, he could work some wonders and do some things better than the Almighty. He craved the opportunity to make a demonstration of what he could do. But the Scriptures declare that, first of all, he said this merely in his heart and uttered it not. "He said in his heart, I will ascend into heaven; I will exalt my throne above the stars of God (still farther above his angelic associates), I will be as the Most High"—a ruler.

The Opportune Time Came.

Never had there been sin in heaven. Satan was the first of all its inhabitants to cherish, to entertain, a rebellious thought and to bring it to a consummation. He held the thought in abeyance until the opportunity afforded, and God Himself afforded the opportunity, with full knowledge of the consequences, and with the desire that this test of the entire heavenly host, and of a human race as well, should be effected, because God seeketh not the worship of constraint, but "seeketh such for worshipers as worship Him in spirit and in truth," voluntarily, joyfully.

It was when Satan beheld our first parents, in the image and likeness of God, yet not spirit but flesh, earthly, that he perceived the opportunity of gaining the coveted power for an empire, separate from that of Jehovah. In the first pair the Adversary beheld a new thing, a creature of Godlike qualities and possessed of the power to propagate his own species. Satan realized that the conquest of this pair and the bringing of them into subjection to himself would signify the capture of a world full of people eventually—that the enslavement of the parents would signify the enslavement eventually of the race.

Satan's Methods Were Successful.

We cannot deny that Satan's plans were logical and that he has carried them out with great success—so that the Scriptures declare him "the Prince of this world" (John 14: 30); and again, "the god of this world" (2 Cor. 4: 4). Nevertheless, his victory was not so great a one as he doubtless expected it to be. No doubt he expected that he was capturing an immortal race. Quite probably he believed the falsehood he told mother Eve, when he contradicted the Word of God—that sin, that disobedience in eating the forbidden fruit, would bring upon them the penalty of death, "dying thou shalt die.'

Satan's charge was that God had misrepresented the facts for the purpose of holding His creatures in mental slavery to Himself; that He did not wish them to be wise, therefore He forbade the eating of this particular kind of fruit and declared the penalty of death for the transgression of His Law. "I, Satan, assure you that you need not be afraid of the fruit; I assure you that it will do you good, and that you will not surely die from the eating of it."

Alas! Mother Eve believed the Adversary and disbelieved her God, and then enticed her husband, still thinking, no doubt, that she would not die and that the serpent had told her the truth and that God had been the deceiver. St. Paul tells us that father Adam knew better and ate the fruit, knowing that it would cause his death, willing thus to disobey in order to maintain the fellowship of his wife, whose life, he realized, was already forfeited.

When the Divine sentence began to go into execution, when our first parents were driven out of Eden to battle with the thorns and thistles until they should return to the dust, no doubt Satan was disappointed. He would rather be the Prince of a noble, living family of angels or of humans than the Emperor of a weak and dying race. However, from that day to the present time he has been fighting upon the same line; he has been contending with mankind that the Word of God is false when it declares that "the wages of sin is death," and that "the soul that sinneth it shall die." From that day to this he has been using this falsehood to the injury of our race, and surely he has succeeded wonderfully.

Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound, reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall **not surely die."** So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything.

The Fallen Angels.

It was sometime after the fall of Satan and the fall of man that the Lord permitted the great test to come upon the angels of heaven, under which test a host of them fell into sin, dis-

(Continued on 2d page, 2d col.)

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

IS $12,000 SUCH A BIG SALARY FOR A PREACHER?

The Rev. Dr. Jowett, an eloquent preacher of Birmingham, England, has been invited to come and preach at the New York Fifth Avenue Presbyterian Church—one of the richest churches in the world.

There has been a great deal of discussion about the gentleman's coming and about his salary, which was advertised as **twelve thousand** dollars a year. That salary has caused comment. And the Rev. Dr. Jowett, grieved by the suggestion that money had tempted him to move from Birmingham to New York, has felt compelled to say that it was not money that influenced him, and that, in fact, he would not take all that money. Twelve thousand a year seemed to him too much.

If it is worth ten thousand dollars to save a man from the electric chair, which isn't at all painful, how much is it worth to save thousands of people from the pit that is alleged to burn forever and ever?—N. Y. Journal.

MR. BRYAN ON THE BIBLE AND MATERIALISTS.

William J. Bryan, speaking in Chicago, at the tercennial celebration of the King James translation of the Bible, challenged materialists and those opposed to the theory of Divine inspiration of the Bible to show they were right by producing a book superior to that volume. He said:—

"Atheists and materialists declare that the Bible is merely the work of man, and that it was written under limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he now can produce a book equal to the Bible. Let them produce it.

"Atheists and materialists have assailed the Bible at every point; they have been as bold as the prophets of Baal in defying the living God and in heaping contempt upon the written Word. Why not challenge them to put their doctrines to the test? When Elijah was confronted by a group of scorners, who mocked the Lord, he invited them to match the powers of their god against the power of his God and he was willing to concede superiority to the one who would answer with fire.

"Now why not a Bible test?

"Let them collect the best of their school to be found among the graduates of universities—as many as they please—and from every land. Let the members of this selected group roam at will wherever science has opened a way; let them use every instrumentality that is employed in modern civilization and when they have exhausted every source let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

"They have prayed to their god to answer with fire, prayed to inanimate matter with an earnestness that is pathetic; they have employed in the worship of blind force a faith greater than faith requires, but their almighty is asleep.

"But to the doubts and 'I don't knows', of the agnostic, the Christian, Bible in hand, answers, 'I believe.'"

POPE ADMITS CHILDREN OF SEVEN TO COMMUNION.

Pope Pius has recently decreed that children in the Catholic Church shall take their first communion at seven years of age, instead of at twelve years, as heretofore.

One is at a loss to account for this except upon the supposition that experience teaches that the customs of children are likely to persist with a firmer hold than those acquired after a measure of thought and maturity have been attained. Neither Catholics nor Protestants seem to have any hope of reaching thinking people. They practically admit that their entire hope for Church membership rests upon gaining a control of the will and mind in infancy.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Vol. I, No. 7.

Send post card for free sample.

(Continued from 1st page).

obedience, etc., and since then are known in the Scriptures as the fallen angels, and as devils—more properly demons. These fallen angels, demons, are under Satan as their great Prince and they have been his active agents for long centuries in deceiving mankind and opposing the Divine Program.

Satan the Great Murderer.

No less an authority than our great Lord and Redeemer tells us that Satan is a murderer and a liar. He declares that "He was a murderer from the beginning and abode not in the truth; when he speaketh a lie he speaketh of his own, for he is the father of lies" (John 8: 44). It is well that we keep this Divine testimony in our minds. It is well that we note just what the first great lie was, namely, Satan's misrepresentation, saying, "Ye shall not surely die." It is important that we notice this, because so thoroughly has Satan accomplished his deceptive work that practically everybody, heathen and civilized, accepts Satan's version of the matter and discredits that of the Almighty.

Let us notice that Satan is a murderer; that he murdered Father Adam and Mother Eve, and that his lie is still murdering our race, under the just laws of heredity. The error of believing Satan instead of God has gotten many into the confused situation of disclaiming that God proposed that man should live forever on earth in a Paradise, and, as his family would increase and continue in harmony with His wise regulations, the boundaries of his Paradise would be enlarged and be a Paradise filled with the knowledge of God and the home of a perfect humanity, in accord with God, privileged to maintain everlasting life here. And, says this theory, by Satan's lie and our first parents' fall, we die and by dying become **more** alive and some of us go to heaven and the mass to some eternal, fiery hell, of which we have no knowledge.

"The Gift of God is Eternal Life"
(Romans 6: 23).

God, while permitting Satan and sin and depravity and death to take their course, has not been idle. He has had, and still has, a great plan for human salvation—a plan for recovering man from sin and from death and from all of his fallen conditions, a plan of restitution to human perfection, a plan by which the Seed of the woman shall yet, literally, crush the Serpent's head, and undo Satan's great original misdeed—recover man from his murdered condition and from his fallen estate to all that he had at first (plus the knowledge and experiences of the present life and plus the experience incidental to his uplift, during the reign of Messiah, for which we pray, "Thy Kingdom come."

The Scriptures clearly show us that all of this recovery is to be accomplished through the merit of Jesus' sacrifice—"the just for the unjust." That the work has not yet begun is evident. We are still living under the reign of sin and death. The Messianic Kingdom must come in power and great glory and be established, the Scriptures tell us, in a great time of trouble. Then the earth will be made to blossom as the rose, and the wilderness and the solitary places will be made glad, and all mankind will receive Divine blessing and opportunity to return to Divine favor and eternal life as human beings. And the wilfully disobedient and negligent of those opportunities will die the Second Death, from which there will be no recovery, no resurrection, no hope.

"The Saints Shall Judge the World"
(I Corinthians 6: 2).

These great blessings of restitution, for which Israel and the whole world are waiting, cannot be brought about until first the special salvation of a special class, the salvation of the very elect—not to human nature, but to a heavenly nature, as the Bride of Christ—shall be accomplished. The selecting of these has progressed for nearly nineteen centuries and, apparently, is about complete. The Divine blessing and work then to be inaugurated will be restitution to earthy nature and perfection—"to the Jew first."

Satan Serves the Saints.

During all these centuries, while Satan has been the Prince or ruler amongst the children of this world, and while he has blinded them with his sophistries and falsehoods, he has also done another work for the saintly few now being called to the heavenly places. For these he has, so to speak, turned a polishing grindstone to prepare them for the riches of the heavenly glory as New Creatures, as heirs of God and joint-heirs with Jesus Christ their Lord. Quite unwittingly, we may be sure, he has served the Creator's purposes and helped to prepare, through trials, this class for the glorious things which God has in reservation for those that love Him.

Satan as an Angel of Light.

St. Paul declares of Satan, "We are not ignorant of his devices," and he tells us that Satan and his servants transform themselves into servants of righteousness, etc. We see this principle in operation as we read Church history. Satan, all through this Age, has sought to pervert Christian hopes and distort Christian doctrines by presenting counterfeits of Bible truths. Thus, for instance, the Scriptures tell us that eventually the Church, "a little flock," will be associated with Messiah in His Kingdom of glory, to reign a thousand years. It was Satan's method to counterfeit this hope, to suggest to men the establishment of an earthly Kingdom with an earthly little flock, an earthly glory, an earthly reign. This was set forth as the fulfillment of the second Psalm.

And when later on some of Satan's dupes began to get free from some of his snares, he became their leader in an opposite direction, called them Reformers and led them to claim that all the civilized kingdoms of the earth are the kingdoms of Christ. This is the status of affairs today. The world in general believes that Christ's Kingdom has come, even though they are still praying, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Satan has led them away from careful attention to making their own calling and election sure by Christian character development, into the various reform movements of the world, whose trial time has not yet come. Thus Christians of all denominations have been bewildered, confused by the artful wiles of our enemy.

Now, however, as the morning of the New Dispensation dawns, our eyes of understanding are opening. We perceive that our Adversary has but a short time until he must be bound for a thousand years; that the Messianic Kingdom must prevail that all the families of the earth may be blessed through the Seed of Abraham. Finally, at the close of that reign of righteousness, the Scriptures declare, Satan shall be destroyed.

The Church is the Body of Christ, of Messiah. Hence the Apostle's words of our text apply to the Church in glory—"The God of peace shall bruise Satan under **your** feet shortly."

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work "The Atlanta Constitution" says editorially:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Thousands of Demons Infest Earth's Atmosphere

"Giving heed to seducing spirits and doctrines of demons" (I Tim. 4:1). *"Wicked spirits in high positions"* (Eph. 6: 12). *"The heathen sacrifice to devils and not to God"* (I Cor. 10: 20).

THE BIBLE'S TEACHING that the earth's atmosphere is infested with evil spirits is now very generally disbelieved. As a result of the disbelief thousands of well-meaning people are being the more easily entrapped by these evil spirits. The blight is both physical and moral. The usual method of procedure is to arouse curiosity. While the quest for knowledge proceeds, an influence much like that of hypnotism affects the investigator, impelling him forward to further investigation. Sometimes the curiosity is attracted through the outer senses, at spiritualistic seances, with ouija boards, etc.' At other times it is by spirit rappings. Again, it may be by whisperings in the ear, inaudible to others. At other times the messages come through trance mediums.

In every instance these communications purport to come from dead human beings. This of itself gives to the communication a special charm to many. They feel honored in being sought out by the dead and in being able to communicate with them. They are curious for information respecting the hereafter. They forget that they have been taught from infancy that the holy dead are far off in heaven, and that the unholy dead are far off in torment.

They Teach False Doctrines.

How fully this is forgotten is shown by a letter which we received on the first day of this month from a Catholic lady. In it she tells how she first obtained clairvoyant powers—the gift of hearing what others could not hear. This, in turn, permitted her to communicate with the evil spirits, the fallen angels. These, representing themselves to her as inmates of purgatory, came to her for help. They solicited her prayers and were progressing to get her more and more under their control. Just in time she was rescued through reading our writings on the subject. Since then she has exercised her will and her prayers against having any fellowship whatever with these fallen angels. Gradually she is becoming more and more enlightened in the Truth of God's Word.

Not infrequently do these spirits personate the Heavenly Father and Christ, urge more prayer, accuse of sin, recommend the reading of the Scriptures, etc. This appears to be with a view to gaining the confidence, the relaxing of the will. Later on dishonorable suggestions are made. The Bible is scorned, prayer is laughed at. If, then, the subject takes fright and seeks to break the hypnotic chain, the evil spirits laugh at him, swear at him, and sometimes tell him that they will shortly have him fully in their power to roast him forever. If he attempts to pray, they intrude and interrupt and tell him that God would not hear him now, that he has gone too far, etc.

With some the matter goes so far that the human will is broken down completely and the spirits obsess them and use their bodies foolishly—sometimes viciously, sometimes insanely, until, finally, they are pronounced dangerous and committed to asylums. We do not claim that all the insane are obsessed of evil spirits, but so far as we can judge, nearly one-half the inmates of asylums are obsessed by demons, who live in them while they are mastering their wills.

Prepared For These Delusions.

God, through His Word, has forewarned His people against these delusions. In permitting many, nevertheless, to fall into these traps, He is merely teaching a great lesson; the terrible results of disobedience, of neglect of God's Word, are not eternal.

The Divine arrangement is that ultimately the entire human family shall be released from the bonds of sin and death, ignorance and superstition, and all have full opportunity for coming into full harmony with God. The present lesson will illustrate the necessity for searching the Scriptures and obeying God's voice therein.

Seducing Spirits—Doctrines of Devils.

St. Paul, in describing our day, declares one of its prominent signs to be that many will now give heed to these seducing spirits, whose teachings and practices lead away from God. St. Paul intimates also that by these misleading spirits many will come to hold doctrines of demons, or devilish doctrines. It is a sad commentary upon our wonderful day of enlightenment that the most enlightened people should hold the most awful doctrine respecting the hereafter.

A doctrine of demons it most surely is which tells, to the dishonor of God's name, that nine hundred and ninety-nine out of every thousand of humanity are to be eternally tortured, either because of Divine incompetence to make better arrangements for them, or because God willed and foreordained it so before creation. This doctrine of demons has enslaved many honorable people who would themselves scorn to make such a plan of the ages as they attribute to God.

Thank God, the time is not far distant when these seducing spirits will be completely bound, restrained, and deceive humanity thus no more. But the deception has so long prevailed that poor humanity is thoroughly under its control. The falsehood leading up to all this error is Satan's first lie to our parents in Eden. There, contradicting the words of God, he said, "Ye shall not surely die." Ever since, for six thousand years, he has worked along this line, and all the fallen angels with him. His message is, "Ye shall not surely die"—you do not surely die; when men seem to die, they become more alive than before they died.

On account of these errors, that dead men are alive, Satan and the fallen angels, contrary to the teachings of the Bible, have instilled into the whole world, nonsensical, heathen superstitions respecting heaven, purgatory and hell. The Catholics pray for those who go to Purgatory, to help them out. Protestants do not so pray, believing that the saintly few go direct to heaven and all of the unsaintly go as directly to eternal torture.

If this great lie wherewith Satan first seduced Mother Eve and murdered our race could be fully eliminated

from our minds and our creeds, it would mean a religious revolution to both Catholics and Protestants—back to the Bible and away from the domination and seduction of the lying spirits, the fallen angels, who personate humanity.

The Fallen Angels Lustful.

So far as we can learn from those who have once been spirit mediums, the trend of Spiritism is toward unchastity, impurity. And this agrees well with the Scriptural declaration relative to the sin through which these fallen angels first became reprobate.

St. Jude (6) and St. Peter (2 Peter 2: 4), tell us briefly of the fall of the angels—that "they left their own habitation and kept not their first estate." Both Apostles mention the circumstance in connection with human lasciviousness. The story of the fall of the angels is given us briefly in Genesis 6: 1-4. After man's fall into sin God permitted the holy angels to have communication with humanity. And because human eyes cannot see spirit beings, God permitted the angels to materialize. For instance, we note the case of the angels who visited Abraham on the plains of Mamre and for whom he prepared a veal dinner. We read that, materialized, these angels were like men, and taken by Abraham to be men, while they ate and talked with him. It was subsequently that Abraham learned that they were really heavenly visitants.

So it was with all the angels before the flood. They were permitted to materialize and to appear in every sense of the word as men. The record shows that the angels became lustful. We read, "The sons of God saw the daughters of men that they were fair and took unto themselves wives of such as they chose." The angels, with superior powers and superior knowledge to man's, acted as the masters of men, who were practically obliged to do their bidding. The result is stated in few words. The children of this mesalliance, we are told, were giants as compared with the ordinary members of our race. And not only were they giants physically, but also intellectually—"They were men of renown." Poor humanity could not compete with this race. The result was that strife and contention and lustful, sinful practises abounded in all the earth until God declared that every imagination of the thoughts of man's heart was only evil continually.

God had foreknown all this, and a canopy of waters, which then surrounded the earth, similar to Saturn's rings now, was held in readiness to cause a flood, that sinful men and the human offspring of the angels might be destroyed. Only Noah and his family were found worthy of preservation to be the new start of humanity this side of the flood. The declaration of the Scriptures respecting Noah's family is, "Now Noah was perfect in his generation." He was properly generated or born—so were his children. There was no strain or admixture of the angelic stock in that family. The plain information is that the remainder of humanity were so degraded by the seductions of those fallen angels that they were not fit to live. The entire race had become corrupt.

Angels Restrained—Chains of Darkness.

Of course, the fallen angels were not destroyed in the flood, for they not only had the power to materialize, but also the power to dematerialize. It was at that time, however, that all of the fallen angels were put under restraints—not permitted again to materialize, the limitation lasting "until the Judgment of the great Day."

Their chains are not physical, to confine them to a certain place in **Tartarus**—the earth's atmosphere. They may roam at will, but are chained, or restrained from materializing. The intimation of the Scriptures seems to be that, with the ending of this Gospel Age, just prior to the inauguration of the New Dispensation, these evil spirits may be allowed to break their chains and manifest themselves as men, in connection with the great trouble time incidental to the change of Dispensation.

Separated from God and the holy angels, and unable to assume human bodies, the sinful angels have probably had terrible experiences during the past forty-four hundred years. True happiness is not to be expected amongst those alienated from God. Anger, malice, hatred, strife, "works of the devil," the Apostle says, are not compatible with the love, joy and peace which belong alone to a condition of holiness. Under such circumstances we cannot wonder that these fallen angels would seek association with humanity. Being under the control of Satan as a chief or prince of devils, they have followed his course and propagated his original falsehood—"Ye sha'l not surely die." They have conjured to men's minds the hell of the heathen, the hell and Purgatory of the Catholics, and, worst of all, our Protestant misconception of awful and unending torture for all except the saintly few.

These doctrines of demons have increased the gulf between God and humanity and have made the Bible, the Message of God's love, a book of terrors—not to be loved, merely to be endured or kept as a fetish to secure possibly a cooler place in purgatory. We may safely say that all the false doctrines of Christendom, represented in all of the creeds of the "Dark Ages," are doctrines of demons. Our minds became defiled—our hymn-books, our creeds, everything.

Thank God that the light of the New Dispensation is now bringing to us the beginning of blessing—release from some of our darkness. The seeing of the true wage of sin—that it is death and not eternal torment—is one of the most important features connected with our enlightenment. When we learn that the dead are really dead and, as the Bible declares, will not know anything until the resurrection, then we begin to see the beauty of God's Plan—the need of Christ's death, the need of His second coming; the need of His Kingdom; the need of a resurrection; the need of an opportunity for all mankind to come to a clear knowledge of the great Truth of redemption through the precious blood and the opportunity then, by God's grace, of attaining eternal life—either during this Gospel Age, as N w Creatures, spirit beings like unto the angels, or in the New Dispensation, during the more general salvation of the world to human perfection in an earthly Paradise.

Jesus Cast Out Devils.

Our great Redeemer manifested His power by casting out demons from those who had become obsessed. And we read further that He commissioned His Apostles to heal all manner of diseases and to cast out unclean spirits. We are told that they did this—and numerous instances, in illustration, are given us. One man was obsessed by a legion of these spirits. No wonder the poor fellow was crazy. But after they were cast out he was clothed and in his right mind and became a disciple (Luke 8: 26-36).

St. Paul and Silas had an experience with an obsessed young woman who practised soothsaying, fortune-telling, by the power of the evil spirit which obsessed her. As the evil spirits recognized Jesus and cried, "We know Thee, who Thou art, Jesus," so this spirit knew the Apostles and, through the young woman's lips, cried after them, "These be the servants of the Most High God, which show to us the way to obtain eternal life" (Acts 16: 16-18).

Neither Jesus nor the Apostles were willing to accept demon testimony and commanded the evil spirits to come out of their victims.

Scientists Being Entrapped.

The Scriptures indicate that there will be a wonderful activity amongst the fallen angels in the close of this Gospel Age. The Master declared that the deceptions would be such that, if it were possible, the "very elect" would be deceived. But that will not be possible, because Divine providence stands engaged to protect the elect. The Ninety-First Psalm, which gives a picture of the closing of this Age and its sundry trials and tests, declares that God will give His messengers a charge concerning the feet members of the Body of Christ in all their ways—lest a foot should be dashed against a stone of stumbling (Psalm 91: 12).

If our understanding of the Scriptures be correct, we need not be surprised if the fallen angels may again seemingly gain a victory over the Divine restraints and materialize in broad daylight—personating not only the dead, but also at times personating the living. Spiritists and mediums are claiming such things as already beginning and likely to be accomplished on a grand scale shortly. Should it come it will inaugurate a terrible time of trouble such as has not been since the flood. God's people, while resting confidently and at ease under Divine supervision, should be on the alert to resist everything akin to Spiritism, Occultism, Hypnotism, and to warn their friends respecting these things.

Numerous scientific men are being entrapped by these lying spirits whose doings and powers they are investigating under the name of Psychic Phenomena.

Thank God we are nearing the time when Satan shall be bound and when every evil influence shall be restrained. Not only will there be a full cleansing from a physical obsession, but a still greater cleansing and freeing from the doctrines of demons.

A Holy Nation Pictured

"Happy the people that fare thus! Happy the people whose God is Jehovah"—Psalm 144:15

AT THE TIME God accepted Israel to be His people He entered into a Covenant or agreement with them. He gave them the Law, represented in the Ten Commandments, as the basis of the Covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly. And God agreed that in that event He would bless them. They should be His people and by doing the things contained in the Law should live everlastingly—not die. Not only so, but He promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God's Law is perfect, the measure of a perfect man's ability: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself." Hence, the Israelites continued to die, as their fathers had done, and as all mankind die—not being able to keep the Divine Law perfectly. For the same reason Israel experienced wars, famines, pestilences and droughts in proportion as they were negligent of the terms of their Covenant.—Lev. 26: 14-33.

Happy is That People.

In the text above the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's Kingdom shall have been established amongst men—when Satan's power shall be restrained, when he shall be bound, when the blessings of Restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make His footstool glorious. —Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

Particulars Given by the Prophet.

Incidental to the blessed condition of the holy nation of the future, the Prophet David mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."—Psa. 144:11.

In the Church of the present Age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are His," and in His due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, The Christ. Then will come the time for dealing with humanity in general—the time described in our text, when humanity in general, under the Messianic Kingdom, will be privileged to become the holy and happy people of God—when Satan and sin will be banished and righteousness and Truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men—those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the Second Death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

"Times of Refreshing Shall Come, and He Shall Send Jesus Christ."

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars, sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human Restitution blessings (Acts 3:19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's Kingdom.

Then the oxen will be strong to labor. Then there shall be no breach—no rupture of the happy relationships. Even death shall be destroyed.

Then there will be no migration—no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's Kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus—happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge Himself the God of the wicked and He declines to treat evil-doers except as rebels, aliens, foreigners, strangers, as respects His promises and favors. Our entire race was originally thus estranged. But Divine grace provided a "Savior and a great One." This Savior is already reconciling a saintly, faithful Church, who will be His associates in the Heavenly Kingdom. Shortly He will apply of the merit of His sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31). Under that New Covenant all mankind will be privileged and assisted to come back to Divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and He upon the Throne shall have made all things new. —Rev. 21:1-5.

NO CROSS—NO CROWN.

"Oh blessed crown of glory!
Oh crown of righteousness!
Oh crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
'The crown is yours, beloved,
If you the cross will bear.'

"'What is the cross?' I questioned.
'Tis bearing every day
The trials which the Father
Permits along the way;
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love Him
Revile you, more and more.

"'The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

"'And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.
They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

"'The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour—
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread.'

"And then I answered, 'Master,
I've counted all the cost;
And deem it highest honor
To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of Thee.

"'And when the cross grows heavy,
By faith, I gaze upon
The crown Thou art reserving
For those who overcome—
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal
I'm striving to possess.'"

WHERE ARE THE DEAD?

This article was published in Vol. 1, No. 3. The great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

What Say the Scriptures About
SHEOL--HADES--HELL?
A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal card request, free.

WHAT IS MAN?

"What is man that Thou art mindful of him?"
Psalm 8:4.

NOTWITHSTANDING ALL that the Bible has to say respecting the nature of man few subjects seem to be more misunderstood. Science declares man to be an animal of the highest type or order. In this science is in absolute agreement with the Scriptures, which declare of our first parents, "The first man was of the earth, earthy" (I Cor. 15: 47). Our text agrees with this, declaring that man was made a little lower than the angels—angels being the lowest form of spirit beings, man the highest type of earth beings. A particular account of man's creation is given, and when we examine it we find it in full agreement with what we have seen to be the teachings of other parts of the Scriptures. That account declares that God formed man of the dust of the earth, and it tells us that after man's transgression had brought him under the Divine condemnation of death, his Creator said to him, "Dust thou art, and unto dust shalt thou return."

Whence Came Our Confusion?

In view of the facts, which we now have clearly before our minds, how strange it seems that most of the civilized world denies all and declares to the contrary—that man is a spirit being, and that his death is merely an evolutionary step by which he passes on to his real nature as a spirit. This is supposed to be very scientific, because many presumably wise and scientific people thus assert themselves. However, according to these same people, such an evolution, from human nature to spirit nature, at death, instead of being a desirable progression or evolution, is a decided disadvantage, because, as they tell us, the majority of those thus graduated from flesh conditions to spirit conditions will find themselves tortured, either purgatorially or eternally. It would seem, if this be true, that this, at least to the majority, would be a step of de-volution rather than one of evolution.

But upon what are these "scientific" and learned assumptions based? Who will vouch for the change said to take place at death? Who will prove to us that a man in dying becomes a spirit being of a higher order than human?

There is no such proof; the wish is parent to the thought. Yet why should men wish to be spirit beings at death, if they believe, as the creeds declare, that tortures await them in the spirit land—await nine hundred and ninety-nine out of every thousand? Ah, here again humanity does not believe its own creeds. The devilish suggestions are allowed to remain in the creeds, unbelieved by the intelligent, to affright the unintelligent. But alas! these misrepresentations are really blasphemies against our Creator, which misrepresent His Wisdom, Justice, Love and Power. And these blasphemous thoughts are accredited to the Bible, with the result that it is disbelieved and its great Author doubted or denied and thousands of the intelligent of our race are agnostics.

One Voice Only Answers.

Spiritism speaks up to assert that it, and it alone, can furnish proof that man, of the earth earthy, is after death a spirit. It furnishes us mediums at whose instance tables are tipped and rappings are heard and other evidences are given of unseen power; and these unseen powers, we are told, are the spirits of dead men seeking to prove to humans that they are not dead, but that in the moment of death they were transformed into spirit.

And now our scientific men are taking up the subject. They decline to be identified with Spiritism and designate their findings Psychic Phenomena. Mediums and their demonstrations have been subjected to every imaginable scientific test to demonstrate that the results are not fraudulent—that there is really a spirit power, an invisible power which can do and has done remarkable things beyond the power of humanity. Accepting these investigations as scientific, and accepting the results as scientific proof that there is a spirit power or force which can operate and has operated in conjunction with human affairs and especially through mediums, what does this prove? What scientific fact have we here to evidence that these spirit powers have anything to do with our friends who have died?

"Lying Spirits," Says St. Paul.

These spirits operate through mediums, sometimes in trance, somtimes answering by written notes from "nowhere," sometimes mechanically grasping the hand of the writing-medium and using it without her volition; sometimes by rappings and sometimes by ouija-boards, declaring themselves truthful, sincere, honest, desirous of assisting humanity, etc.

But does this prove, scientifically, that they are honest, that they are true? Ask any spiritualist! He will tell you, at very most, that he believes some of them are honest, or will tell you sorrowfully that some of them have lied to him time and again, and if he be an advanced and experienced spiritualist he will tell that at times some of these evil spirits have made all manner of vile suggestions to him. But he will tell also that at first it was not so; instead, he was at first told that he should pray more and read the Scriptures more. Afterwards he was jeered at and mocked and told that the Scriptures were nonsense and that although there is a God the inquirer is too renegade to hope for any blessing from God.

We have neglected our Bibles too much; we have trusted too much to worldly wisdom. The Bible alone gives the solution of the matter. It alone tells us respecting these spirits—that they are not humans and never were; that they are the fallen angels.

"A Man's a Man For A' That."

The Bible is thoroughly consistent with itself; from first to last it maintains that man is an earthy being. According to the Greek and the Hebrew of the Bible he is an animal soul or animal being in contradistinction to a spirit soul or spirit being. "Man that is born of woman is of few days and full of trouble"; "Man dieth and wasteth away, and where is he? He shall not awake nor be raised out of his sleep until the heavens be no more"—until the present order of things shall have passed away (Job 14: 1-10).

Again we read respecting the death sentence and man's hope of recovery out of death by a resurrection, "Thou turnest man to destruction; Thou sayest, return ye children of men"; "Cease ye from man, whose spirit (breath of life) is in his nostrils" (Psalm 90: 3; Isaiah 2: 22); "If a man die, shall he live again? All the days of mine appointed time will I await until my (resurrection) change come. Thou shalt call and I will answer Thee (awakening from the sleep of death), for Thou wilt have desire unto the work of Thy hands"; "There shall be a resurrection of the dead, both of the just and of the unjust" (Job 14: 14; Acts 24: 15).

They are dead, they are not alive as spirits nor in any other sense. They will be dead until God's time for the resurrection of the dead. Resurrection of the living would be unnecessary, and if death brought to man a change to a higher plane of existence as a spirit being, then the resurrection of the dead would not be set before humanity as a blessed hope, for rather it would be a punishment, even to the holy.

Whence Came the Error?

It seems probable that this serious error, which has had so much to do with the world's theological confusion, came about through the misunderstanding of the Bible teachings respecting the Church—the application of things said concerning the Church to the world, to whom they do not apply. Bible students are coming more and more to see, in the light which one passage of Scripture throws upon another, that the Church is a distinctive class, separate from the angels and the world of mankind in general.

The Divine Plan revealed in the Scriptures sets forth one salvation for the Church—on the spirit plane. It reveals to us two classes who will be blessed on that spirit plane. It shows us that one of these classes was typified in the priesthood of natural Israel and that the other class was typified in the Levites who assisted the priests as servants. The remainder of the tribes of Israel represented, typically, the entire world of mankind who will ultimately be saved, not to a heavenly state or condition, but as men, to a restored earthly condition.

It will be remembered that the Priests and Levites had no inheritance in the land, thus typically showing that they represented that portion of humanity which, by God's grace, will obtain a heavenly inheritance and experience a change from human to spirit nature.

As the Levites and Priests represented the first-born of Israel saved at the Passover, so those who will attain a resurrection to the spirit plane are Scripturally designated "the Church of the First-born," and again, "the first-fruits unto God of His creatures." The elect of this Gospel Age are not, therefore, all who are to be saved, but merely all who are to be saved to the spirit plane. With the completion of the elect Church and her glorification with our Lord in His resurrection, the "First Resurrection" (Phil. 3: 10; Rev. 20: 6), the Kingdom will be established for which we pray.

The Kingdom, per se, will be spiritual, invisible to men, but it will have earthly agents and representatives, and its dealings will be with mankind, to uplift Adam and his race from sin and degradation—not to spirit conditions, not to the heavenly plane, not to make them like the angels, but, as the Scriptures declare, to restore them to human perfection—to perfection of the earthly nature, in which Adam was created and from which by sin he fell and will be recovered by the grace of God in Christ Jesus.

Begotten to a New Nature.

Very long ago the distinctions between those two salvations was lost sight of—the Heavenly Calling for the Church and the Restitution for the world (Heb. 3: 1; Acts 3: 19-21). The Old Testament refers exclusively to the earthly and the fact that the New Testament tells almost exclusively of the heavenly and its promises was overlooked. Thenceforth no difference was recognized between the consecrated Church and mankind in general, and the words of the Apostle, addressed to the Church class only, were applied to all.

For instance, in first Corinthians, the fifteenth chapter, St. Paul discusses the general fact of death reigning through Adam and of the provision, through Christ, of a resurrection of the dead. Then he proceeds to speak specially of the Church class, saying, "this is the resurrection of the dead." The (emphatic) resurrection signifies the special or First-Resurrection class, and the dead similarly marks the special class of dead ones—the saintly dead, the Church of Christ, begotten of the Holy Spirit to a new nature, the heavenly nature.

Not noticing this, commentators and people in general have applied these words to humanity in general and understand them to teach that all that are sown in corruption will be raised in incorruption; that all who die in weakness, will be raised in power; that all who die animal bodies, will be raised spiritual bodies. But the Apostle is endeavoring to impress a very different lesson, namely, that the Church is a special class and will have a special resurrection to spirit conditions which the world will never know anything about, experimentally.

The Bible shows this had we but noticed it: The Apostle says, "God giveth to every seed its own body"; that is to say, if we sow wheat we expect to reap wheat, if we sow oats we expect to reap oats. The Apostle's argument is that none need expect to be of the wheat class, the spirit class, unless they are of that class when sown in death. In other words, he would have them understand that a natural man, an animal man, in the resurrection, will be an animal man, but those who accept the Divine offer of this Gospel Age, to become New Creatures in Christ Jesus, begotten again by the Holy Spirit—these will not come forth in the resurrection human beings, but, being in full harmony with the begetting of the Spirit which they have received, will in the resurrection be born of the Spirit.

The Hidden Mystery Revealed.

Up to the time of Christ no promise of a change of nature from human to spirit had been received by any member of our race. The Lord Jesus Himself became the Captain and Forerunner of "the Church, which His Body," and which, during this Gospel Age, has been walking in His steps of self-sacrifice. The special privilege of this Gospel Age is the sacrifice of the earthly nature in order to the attainment, instead, of the heavenly nature.

This was an incomprehensible matter to those to whom it was preached at first. No Jew had ever thought of anything higher than the human plane and Divine service on the human plane. But the message of the Gospel was a call or invitation to the heavenly nature and heavenly service as the Bride of Christ and His Joint-Heirs in glory. Of this call St. Paul says that it is a "Mystery that was hidden from past Ages and Dispensations, but that it is now revealed unto the saints" (Col. 1: 26). It was not proper that any but the saints should fully appreciate and comprehend this. "To you it is given to know the things of the Kingdom, but to outsiders these things are spoken in parables and dark sayings that they might not understand."

This Mystery was, therefore, never understood by many because the saints were never many, and thus, later on, when saintship was at a discount and when nominal Christians became numerous and influential and made the creeds, it was but natural that the Mystery should become more or less befogged. But instead of going back to preach human restitution to the human plane, in a world-like Eden, the misinformed theologians hung their own hopes and the hopes of the world upon the heavenly assurances—just where they did not belong.

Thus it is that, despite our five senses and every plain statement of the Bible, it has become the prevalent belief that humanity is of spirit nature and not earthly, human; that dying is but getting one either to Heaven, Purgatory or Hell. With this confusion the danger all along theological lines has become great, so that practically every doctrine of the Church is more or less confused thereby. This is the secret, this is the reason why the Bible is misunderstood and being cast aside with the creeds of the Dark Ages as no longer worthy of consideration, while the bulk of Churchianity rushes madly toward the ditch of "Higher Criticism, Evolution, Agnosticism"—with little faith in a personal God and no definite hope.

"Seek Ye the Old Paths."

It is time that we seek the old paths, the Bible paths, and that we seek them intelligently and reverently and honestly. There has been much searching of the Bible to find proofs of what we believe and to entrench ourselves in errors handed to us from the past by well-meaning but deceived forefathers. It is time for us to be honest and to search that we may know God's Message to us through His inspired Prophets and His Son and the Apostles.

It will not do to say that doctrines are unnecessary. The Bible puts faith, proper faith, at the very foundation of Christian character. "We believe and therefore speak."

Let us do this; let us not be content until we know exactly what the Bible teaches concerning "What is man" and respecting the hope, man's restitution, and respecting the high calling, the heavenly calling of the Church. When we begin to see these matters clearly the entire Bible shines as never before, our faith becomes strong as never before. And then, if we are honest, our love for God and our zeal for His service must also increase proportionately.

The Hope of Immortality

This subject, which has been so misunderstood, is convincingly and Scripturally treated in Vol. 2, No. 4.

Send post card for free sample.

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the Truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

THE word "souls" in this text stands, as usual, for the **being,** and not merely for the **physical** being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the Truth through the spirit; that is to imply that it is necessary for us to know the Truth; not necessarily that we know **all** truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this Divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in His footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as New Creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the Truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow His leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. We must not only regard them as brethren and give them "unfeigned love," but this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. NEW YORK CITY No. 7.

Religious and Scientific Gleanings

CHINA'S CRY FOR PITY.

The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with the most powerful Kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new school-books have been placed in the United States.

A Monster Petition.

Now, China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain), may have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically.

The young men of heathen China have started a monster petition for the cessation of opium importation. The signatures are to be 200,000, representing China's 400,000,000 people. It is to be addressed to his Majesty, King George, of Great Britain and Ireland, and Emperor of India and the Isles of the Sea and Head of the Church of England—the mightiest Kingdom of Christ (?) on earth.

The text of this appeal has already appeared in the **New York Herald,** February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1858, when she was the representative of this branch of Christ's Kingdom (?).

A Terrible Indictment.

Is not all this very incongruous! very strange! What hypocrisy we have indulged in! How we all should be ashamed of it! Think of one of the chief nations of earth sending Bibles and missionaries to the heathen in one hand and rum and opium in the other! Is it any wonder that the heathen reject our two-faced overtures as best they are able? Is it any wonder that the "common people" of Great Britain are unable to take their religion seriously and are falling away from all church association—into infidelity?

It is no wonder! Let us get back to honesty and truth. Let us admit that Great Britain is one of the kingdoms of this world. Let us not charge the faults of our selfishness to God and to Christ's Kingdom. Let us stand for the best possible in worldly government and continue to pray for and to hope and wait for the Kingdom which is to come and to bring about the doing of God's will on earth as it is done in heaven, according to the prayer of our dear Redeemer, our Lord and Savior.

"THE DAY HAS NOT COME!"

Says Archbishop Ireland.

The night of weeping is to give place to the morning of joy, says God's Word.—Psa. 30:5.

Messiah is to establish His Kingdom of Peace and **compel** the abolition of war, so the Bible declares, and so both Catholics and Protestants agree.

Yet both **Catholics** and **Protestants** agree that Messiah's Kingdom was set up in power and great glory more than eighteen centuries ago. Why, then, has it failed of its mission? Can either Catholics or Protestants explain?

Hear Archbishop Ireland at Peoria, Ill., on February 23, as follows:—

"Has the day come of such eminent prepotency of the principle of arbitration that a great nation, such as the United States of America, may safely turn all its swords into plow-shares and all its spears into sickles? No one will make the affirmation.

"No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive.

"Today the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation, if not fatal disaster. Today America is respected by its sister nations—it is respected because, also, it is feared.

"Peace America invokes, but to be the more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

The Explanation.

God's Kingdom, Messiah's **Kingdom,** was not set up eighteen centuries or more ago. That is the mistake! It is not yet set up! The Church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." (Rev. 19:7.) She is to be her Lord's mouthpiece in calling and instructing the elect, who, at the First Resurrection, are to be "changed" to the "divine nature," as St. Peter declares, and then will inherit with their Redeemer His Messianic Kingdom, which will rule the world with a "rod of iron" for its blessing and uplift out of sin and selfishness.—2 Peter 1:4.

Christendom (Catholic and Protestant) has labored under the huge mistake of supposing itself autorized to rule the world. The attempt to live by this erroneous opinion deluged the world with the blood of religious "holy wars" and cruel persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to His people is to show their loyalty by faith and obedience to the Divine Law of Love, even unto self-sacrifice, even unto death. So the Apostle wrote, "If we suffer with Christ, we shall also reign with him."—Rom. 8:16, 17; 1 Cor. 6:2, 3.

Let Us No Longer Be Deceived.

The First Resurrection, like the Second Coming of Christ, will be invisible, except as the glory and power of the Messianic Kingdom will quickly follow; there will be: (1) A time of world-wide trouble; (2) A reign of righteousness world-wide and the cessation of wars, etc., as promised in the Prophets.

Let us no longer deceive ourselves by speaking and thinking of civilized nations as Kingdoms of God in any sense. Let us recognize them, Scripturally, as "kingdoms of this world," Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom—and no longer. (Dan. 2:44.) Let us not expect of these kingdoms the blessings promised only under Messiah's Kingdom. Let us, on the contrary, watch and pray for the Kingdom of Heaven and prepare ourselves, and all who have the hearing ear, for our promised resurrection "change;" and let us leave all else to God. He is able and willing to work all things according to the counsel of His own will.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable is made plain in **Vol. I,** No. 4.
SAMPLE COPY FREE.

Fear, the Bane of Humanity

"Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."—Isa. 43:1

FEAR is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world! One of the blessings of true Christianity is the release it gives from fear. But alas! true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom. Few know the meaning of the Master's words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed."—Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from Him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and His righteousness are, figuratively, **light,** and the sinner and his sins are, figuratively, **darkness.** There is no compromise—the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposites; we cannot love that which we fear, we do not fear that which we love.

Fear, Worry, Sickness.

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion, indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines—the rest cure, etc.

It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and joy which He promised to His followers eighteen centuries ago? Have His words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The Name Christendom a Misnomer.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, His teachings and His promised Kingdom of Righteousness, for which still we are praying, "Thy Kingdom come, Thy will be done on earth." Our standing armies, prepared to destroy each other; and our Dreadnaught navies, prepared to blow each other to atoms; and our submarines and our flying machines, our great cannons and torpedoes—all prove the mistake of calling human civilization Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that His prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His message should accept it faithfully, and that they should not accept at the hands of anybody another prescription, said to be "just as good." We should make sure that we get the remedy which bears the endorsement of the Lord's Word, and which has the seal of "the precious blood."

The Master's Teachings Perverted.

During the Dark Ages superstitious fear was encouraged, as all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these "doctrines of demons." (1 Tim. 4:1.) These, primarily, taught a Purgatory, to be mitigated by prayers and masses.

Under the impulse of fear, millions accepted the great Redeemer and professed discipleship, in total ignorance of His real teachings, and no more His followers than when they were heathen. Later on the Adversary partially sidetracked the Reformation Movement by leading zealous people to renounce Purgatory as unscriptural and to accept in its stead for the world at large, eternal torment—a still more unscriptural proposition—a still more God-dishonoring doctrine of demons.

Fortunately for ourselves we Protestants do not take our own doctrine seriously. However much all Protestant Creeds assert that only baptized saints will reach heaven and, contrariwise, that all the unsaintly will suffer eternal torture, nevertheless, not one in a hundred believes this.

The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised His followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised His faithful ones.

Unreliable Subterfuges Harmful.

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come, along the lines of deceit—denying the existence of sin, denying the facts of pain and sorrow and death and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction; but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy, which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good and wrong right not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

(Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

FEDERATION IN F...

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the members of those denominations themselves who are aware of that fact are, for the most part, probably unaware of its significance. Nothing has so seriously hampered the Church as a moral force, as its sectarian divisions. If the Protestant branch of the Church is undertaking to remove from the field of moral power the hurtful influence of these sectarian differences, its power in shaping the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the Churches of Christ in America. These churches found their common interest, not in a creed—though they agreed in the assertion of their attitude toward Christ—nor in a common ritual or form of government, but in a common work. Later in Washington, the Executive Committee of that Council held their second annual meeting.

"It is worthy of note that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they make appropriations, one may be sure that they are to be reckoned with. The denominations constituting the Federal Council are assessed, and most of them have paid their assessments already. Moreover, out of these assessments the Executive Committee have appropriated funds for defraying the cost of the common work.

"Under authority of this Executive Committee there has been a careful investigation conducted in co-operation with the chief Home Missionary Societies; and the resulting recommendations have been adopted by nearly five-sixths of the home missionaries west of the Mississippi river. Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the Church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting appropriated $5,000 for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council—about fifteen millions—the sum appropriated seems minute. But the size of the sum is of much less significance than the fact **that thirty denominations, including virtually all the larger ones, have formed a Federation that is exercising the power of the purse. By disregarding differences in creed, polity, and traditions,** and by federating with the object of engaging in a common work that costs, these thirty denominations have, we believe, followed the course that will lead to real Church Union."—**The Outlook.**

Sample copies of our special "CHURCH FEDERATION" number may be obtained by sending in a postcard request.

OPPOSITION TO JEWS IN TURKEY.

Turkey has long had the honor of being one of the few countries in which Jews enjoyed all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from the **Hebrew Standard:—**

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman Empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment."

(Continued from first page.)

Divine Antidote for Fear.

God's message through the Law and the Prophets to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote, "the balm of Gilead." Moreover, it informs us that this antidote can be received only through the co-operation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, "Ye shall know the Truth and the Truth shall make you free. If the Son shall make you free, ye shall be free indeed."—John 8:32, 36.

The Coating Should Be Removed.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed and this is a difficult matter. For instance, the Catholic superstition of Purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and His righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; he will deal with them by and by under Messiah's glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, "God seeketh such to worship Him as worship Him in spirit and in truth"; "The secret of the Lord is with them that reverence Him and He will show them His Covenant"—He will set them free now from the bondage of superstition and fear, and by and by, in the "First Resurrection," He will free them from the body of corruption.

In other words, at the present time all humanity may receive a blessing of heart-consolation in proportion as they can come to the knowledge of Divine Truth; and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions. Fear is associated with alienation from God, and, as the Bible declares, "None of the wicked shall understand."—Dan. 12: 10.

Mystery of the Gospel Age.

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the "Lamb of God which taketh away the sin of the world"—that the sacrifice for sins was necessary, and that God Himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised Him from the dead and highly exalted Him to spirit being again, to the intent that eventually He may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great "Mystery" of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael—the "God-like-One." (Dan. 12:1.) The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the "Body" members will eventually be glorified with the Head on the spirit plane; and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

Whoever shall be thus taught of God in the school of Christ will learn also the necessity for having a share with the Master in His suffering and death, in order to have a share with Him in His glorious reign. These will be taught by the great Head that "if they suffer with Him they shall reign with Him" and that the sufferings of this present time (if faithfully endured by them) will work out an exceeding and abundant blessing.

The Sentiment of Our Text.

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the earthly and the heavenly. Both are precious, both are "elect," both are to be used of the Lord during Messiah's Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and in not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the eartnly Israel. The promise of God is to be sure to both the seeds of Abraham—to that which is according to the promise, the oath—the Spiritual Seed—and also to that which is according to the Law, the natural seed.—Rom. 4:16.

The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations—all found worthy of everlasting life. "I have constituted thee a father of many nations."—Rom. 4:17.

"Princes in All the Earth."

All who will come into this blessed experience of relationship to God are described in our text, "Fear not! for I have redeemed thee; I have called thee by thy name, thou art Mine." The faithful few of this Gospel Age, who have passed through the deep waters of tribulation and walked through fiery trials, have not only come off uninjured, but have been blessed, yea and will be abundantly blessed in the rewards of the coming Kingdom. They have naught to fear.

Similarly, Natural Israel as a people was specially favored from the days of Abraham down to the rejection of Messiah—particularly the saintly few of that people whose sure reward will be their privilege of being made Princes, in all the earth by the great King of Glory.—Psa. 45:16.

Mountains Swept Into the Sea

"We will not fear, though the mountains be carried into the midst of the sea."—Psalm 46:2.

ALL Bible Students recognize the fact that many of the Psalms are Messianic; that is to say, they apply to the time of the inauguration of Messiah's Kingdom.

Some of them detail the peace and joy and blessings which will then prevail among men, when the great leveling processes of that time will raise all the worthy poor and degraded and will humble all the proud, establishing society under new conditions. The new order of things is symbolically styled by St. Peter "a new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) The Psalms also describe in highly figurative terms the work of the Messianic Age. For instance, we read:—

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."—Psa. 45:3, 5.

The Glorious Conquering King.

Here the great Redeemer is pictured as the glorious conquering King of the New Dispensation and his victory over every opposing influence is emphasized: "Unto Him every knee shall bow and every tongue confess." (Isa. 45:23.) His right hand that will teach terrible things is the symbol of the Divine power which will be exercised at the inauguration of the Kingdom. The sharp arrows which will pierce the enemies to the heart and cause them symbolically to fall before Him slain, represent His message of Truth and grace which then will conquer as it does not now, except in the hearts of the few.

A sample of those now slain after this manner by the Word of Truth is furnished us in the account of St. Peter's sermon on the Day of Pentecost. He preached the Truth plainly, thrusting in "the Sword of the Spirit" up to the hilt. He told his hearers how they and their rulers had crucified the Prince of Life. They were "cut to the heart," and it was the greatest blessing that could have possibly come to them. (Acts 2:23.) Similarly, during the Mediatorial reign, the "arrows" of Truth will smite down all opposition, and mankind, cut to the heart with proper appreciation of their own sinfulness and God's mercy, will fall before the great King, accepting mercy upon his gracious terms—full surrender.

The Day of Trouble Pictured.

Others of these Messianic Psalms picture the inauguration of the Lord's Kingdom and show that it will be established among men in the midst of a great time of trouble, "A time of trouble such as never was since there was a nation."—Dan. 12:1.

That trouble will rise from various quarters and from various causes, but all of these, more or less closely identified with selfishness, sin, weakness, in combination with the wonderful light with which the New Dispensation will be ushered in—the dawning of it being already manifest to many who in their hearts are facing in the right direction.

The Psalm of which this text is a part is one of the latter class. Prophetically and symbolically it tells about the trouble incident to the passing away of the present order of sin and selfishness and the inauguration of the new order of righteousness and love under the great Mediatorial Kingdom of Christ. Whether the events which the Scriptures predict shall come in our day or not, they will come and be in full comportment with these prophetic pictures. They were surely written for our instruction. (2 Tim. 3:15.) And as Bible Students we do well to take heed to every item of the Divine revelation, that thus we may keep ourselves in touch with the Infinite One and in sympathy with all the features of His great and wonderful program. Let us note the particulars of the Psalm in detail.

The Refuge of His Saints.

"God is our refuge and strength, a very present help in trouble." (Psa. 46:1.) How beautiful! How comforting! How strengthening! Those who have entered into covenant relationship with God through Christ, through faith and consecration, and who are abiding in His love, may feel serene in any trouble—in every trouble—not merely in the final trouble, with which sin and sorrow will be brought to an end. Not merely when Satan shall be bound will God be the refuge of His saints, but in all times and under all circumstances "the peace of God which passeth all understanding" will keep the hearts and minds of His faithful—"yesterday, today and forever."

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Fear is the great torment of the majority of our race. It is the lash which the Adversary frequently uses to drive away from God those who need His sympathy and love and succor. To such the Lord speaks tenderly, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again, God declares His name to be Love and says "their fear toward Me is taught by the precepts of men," and not by His Word.—Isa. 29:13.

He would have us trust Him as a great, loving, generous Father, saying, "Like as a father pitieth his children, so the Lord compassioneth those who reverence Him." (Psa. 103:13.) As love, more love, perfect love, comes into our hearts it more and more casts out the fear which the Adversary would inculcate and which has burned into men's minds and consciences the "doctrines of devils," to which the Apostle refers.—1 Tim. 4:1.

"Fear not their fear, neither be afraid," says the Lord to those who are His people. "Let the peace of God,

(Continued on Page 3.)

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely $2. This includes postage or expressage to your home, anywhere.

(Continued from page 2.)

which passeth all understanding, rule in your hearts!" Be faithful! Be trustful! Accept the assurance that "all things shall work together for good to those who love God—to the called ones according to His purpose."—Rom. 8:28.

This class will not fear when the earth shall be removed and when the mountains shall be carried into the midst of the sea. They might, indeed, be astonished and in trepidation if these were literal mountains, but they are symbolical. The people of the Lord, under God's instruction, will not be in darkness that that day shall overtake them as a thief, although it will come as a thief and as a snare upon the whole world.—Luke 21:35.

In the symbology of the Bible the term earth is used to represent the social structure, as the mountains, which constitute the backbone of the earth, symbolize the kingdoms of the world supported by the social order. As the earth represents the fixity of the social order, the sea represents the restless, turbulent, dissatisfied classes which lash against the earth and continually seek to swallow it up. The removal of the earth symbolizes the disturbance of the social order. The swallowing up of the mountains in the seas represents the overwhelming of all of the great kingdoms of the earth by the uprising of the people in anarchistic rebellion against social order.

The Powers That Be Ordained of God.

The fact that the Scriptures prophetically describe the overwhelming of the social order and the great governments of the earth, must not be considered to signify that the Bible counsels revolution or anarchy. On the contrary, all of God's people throughout the Scriptures are counseled to live peaceably with all men so far as possible. They are counseled not to use carnal weapons, not to take to the sword for the settlement of disputes, but rather to suffer injury. They are counseled that God is the great Over-Lord and that He is not now ruling directly amongst men.

He is the Master of the situation in that He could at any time overthrow all opponents. He tells us that His will is not done in the earth, but tells us that it will be done by and by, and encourages us to pray and to hope and to wait for it. He tells us that Satan is now the "Prince of this world" by virtue of the fact that he deceives the minds and hearts of the majority. God would have His people understand something of His great Program, but He would keep this hidden from all others, hence the impossibility of explaining spiritual things to the carnal mind. (1 Cor. 2:14.) "None of the wicked shall understand."—Dan. 12:10.

The Great Creator has contented Himself with such a supervision of human affairs as leaves much responsibility in human hands. He merely interferes to raise up or to cast down on occasions when the interest of His cause and Program may demand.

For instance, the case of the Pharaoh raised to the throne of Egypt in Moses' day. God there raised to the throne a man of great determination, and hindered from reaching the throne other men not so favorable to the carrying, out of the Divine purposes. Thus, without interfering with the free moral agency of the King, God used the wrath of man to praise Him and the remainder He restrained. Similarly God previously raised Joseph to the Governorship of Egypt for His own purposes.

The Glorious Silver Lining.

The Prophet describes the tumult of that day of overwhelming trouble, when God's Kingdom will be established, saying of the sea that will swallow up the mountains: "The waters roar and are troubled; the mountains shake with the swelling thereof." (Psa. 46:3.) It is probably true that such Socialistic and Anarchistic roarings have many times in the past caused the kingdoms of earth and their rulers to tremble. But some day, according to the Scriptures, the final catastrophe will occur. How near that day may be, who can tell? Quite a good many earnest Bible students concur in the thought that such a climax is indicated in the prophecies for the year 1915. But be the date as it may, the fact remains. The prophecy we are examining is nearly 3,000 years old, but it is as good, as sure and as meaningful today as ever it was.

We are not of those who would harass the minds of our fellows with fear. Rather we would point them to the fact that behind this cloud of trouble there is a glorious silver lining of great joy and blessing for all the families of the earth. Rather we would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may "make their calling and their election sure" to a share in the Kingdom glories and "escape those things coming upon the earth." (Luke 21:36.) In a word, the Gospel of Christ is not a message of damnation and fear and torture, but, as the angels declared, "Good tidings of great joy which shall be unto all people."—Luke 2:10.

Deliverance of the Church Pictured.

In the fourth and fifth verses following our text the Church is symbolically pictured as the City or Kingdom of God, His dwelling place. And the stream of Truth is represented as a river making the City clean and fresh and glad. The proclamation is made, "God is in the midst of her! She shall not be moved! God shall help her early in the morning"—early in the morning of the New Dispensation.

The Church is to be "a first-fruits unto God." Her salvation as the Bride of Christ will be accomplished early in this morning. Oh, how glad will be all those accounted worthy of a place in that elect Church—"the Church of the First-Borns, whose names are written in heaven." "She shall not be moved," is in agreement with the first verse in assuring us that God's people will be preserved from fear and doubt and misunderstanding of the events of that "time of trouble," and that their faith will enable them to triumph at a time when others will be in great distress and perplexity.—Luke 21:26.

The Gentiles Raged.

Beginning with the sixth verse the Prophet gives a brief synoptical picture of the time of trouble and its consummation and the inauguration of universal peace. "The heathen (Gentile peoples) raged!" These words describe the tumult which will prevail amongst humanity in the great time of trouble before the climax is reached. "Raging," angry voices arise from public meetings, and in the more private meetings of the lodges of Labor and Capital, and through the columns of the press to the extent permitted.

In Germany the "raging" press for some time has been muzzled. The same is true in other nations. In Great Britain, in the United States and in France there is a fear of tumult through public press "raging," and everything possible is done to restrain it. Whoever sees that anarchy is the most dreadful terror confronting civilization must realize the wisdom of reasonable restraint upon his own tongue and upon the tongues of others. Nevertheless the Scriptures show us that all effort to suppress the tumult and the angry voices of men selfishly "raging" out against each other will fail. The result will be as foreshown.

God Will Speak to the People.

The prophetic picture continues: "God uttered his voice; the earth melted." The unfaithfulness of humanity, the clamor of greed, both in rich and in poor, will be answered by the Almighty, "Giver of every good and perfect gift." "He will utter his voice," or, as another Prophet declares, "He will speak to the people in his anger," for their correcting, for their reproof. The result will be that the symbolical earth will melt—the social structure of civilization will disintegrate. Another Scripture declares that that disintegration will be so great that "every man's hand will be against his neighbor."

But the Prophet hastens to assure us that in the midst of all this tumult the Lord will be with his consecrated people. We read, "The Lord of hosts is with us. The God of Jacob is our refuge." This promise applies primarily to the consecrated Church of Christ—Spiritual Israel. But it also secondarily applies to fleshly Israel, the Jewish nation, which will participate in this time of trouble, but be saved out of it, as the Scriptures declare. (Jeremiah 30:7.) In this time of trouble the Lord's jewels, his saints, will be gathered to their heavenly home, after which Divine favor will begin to return to natural Israel.—Romans 11:25-30.

The Psalm closes with a picture of the devastation which will prevail throughout the world as a result of human selfishness and blindness. Capital and labor will rise up to a terrible cataclysm of anarchy, awful for rich and poor alike. Only God's saints could then have peace, and that because of their knowledge of the grand outcome; because of their faith in God and their willingness to accept whatever His providence should send.

Mark the grand, phophetic language with which the Psalm closes! May its lessons draw us nearer to the Fountain of Grace and give us rest, peace and joy through obedience of heart to Him. "He (Immanuel) maketh wars to cease unto the ends of the earth; He breaketh the bow in sunder; He burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen (Gentiles); I will be exalted in the earth."—Psalm 46:9, 10.

All Shall Come Forth.

Under these blessed conditions "All that are in their graves shall hear the voice of the Son of Man and shall come forth" (John 5:28, 29), not all at once, but "Every man in his own order."—1 Cor. 15:23.

The saintly believers, who alone are fully pleasing to God, will come forth in the First, or chief, or preferable Resurrection—come forth perfect, on the spirit plane like unto the angels and like unto their glorified Redeemer, to be His joint-heirs in his Mediatorial Kingdom and its great work of resuscitating, instructing and ruling and uplifting all the "groaning" families of the earth.—Rom. 8:22.

Thus will be fulfilled God's promise to the spiritual Seed of Abraham, "In thy Seed shall all the families of the earth be blessed." (Galatians 3:29.) Gradually, after dealing with the living nations to some extent, the sleeping world will be awakened, "Every man in his own order."—1 Cor. 15:23.

Our Lord assures us that all except the saintly few will come forth from the tomb that they may have a resurrection—a raising up out of sin and death conditions to righteousness, to the image of God that was lost by Adam; and that eventually, if willing and obedient, they will receive God's gift of eternal life through Jesus Christ our Lord. But the rebellious, under those favorable conditions, we are assured, will be cut off from life entirely in the Second Death.—Acts 3:19-23.

"Your Reasonable Service"

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for His creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated. God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself.

Many of us, after confessing with St. Paul that the Divine Law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that Divine Law, under the promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the Divine Law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the Divine Law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's Kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the Divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the "Church of the First-Borns, whose names are written in Heaven." These, in advance, realize their inability to keep the Divine Law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint-heirs with him, as "the Bride, the Lamb's Wife."

Analyzing Our Subject.

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father.

As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

To Love Mercy.

All recognize mercy as a very proper, a very desirable quality. All realize their need of Divine mercy. All should know that the Divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

Walk Humbly With Thy God.

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is his Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

"Where Are the Dead"

This article was published in Vol. 1, No. 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free.

God in the Home the World's Need

"As for me and my house we will serve the Lord."—Joshua 24:15.

WE DO NOT WISH to be understood as teaching that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a Day in which He will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants or outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they already have enjoyed their share of the merit of Christ's death.

When, therefore, we speak of God and the home, we are not having in mind a family composed exclusively of saints, who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

Our thought is that the Bible teaches that there are many people of the world who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who have not been begotten of His Holy Spirit, who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom—in joint-heirship with their Lord and Redeemer and Head. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5: 16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do — no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require and which the Bible nowhere enjoins upon mankind. It is pointed out as a **privilege** to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the Divine Program at the present time.

Saint and Sinner Interested.

Having clearly defined what we do **not** mean to teach, let us now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeaver working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. Our only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what we consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm—driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the Prophets" (Revelation 10: 7). The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Revelation 15: 4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries;" to outsiders these things are spoken in parables and dark sayings (Matthew 13: 11, 13). And not until the elect shall be glorified and the Messianic Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declares, "This is life eternal that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John 17: 36.

In a darker day than ours the theory, "to doubt is to be damned," held such a power over many that they dared not use their reason. And thus a certain reverence for God was maintained in many homes — a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God—the lengths and breadths and heights and depths passing all human understanding? This is the world's greatest need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were **mis**taught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate —One inferior to themselves—One who knew, foreordained and prepared for their torture, before they were born. They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam's disobedience. They must learn that God proposes a blessing and uplifting which will be as world wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and wilful disobedience; and that the persistently rebellious will be destroyed "like natural brute beasts," in the Second Death.

"I Have Lost My God."

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism, which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe everything to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late **now.** The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of a few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, bye and bye, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be enacted by the conduct of the present.

God in the Home.

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular, as the head of his family, should recognize the Almighty Creator, and hold Him up to his family — "God First!" We need not urge upon God's consecrated people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First." "In all thy ways acknowledge Him," or, as Joshua said: "As for me and my house, we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

"Love Worketh No Ill."

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or if you are a tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

In no way can we better honor and show our reverence for God than by following to the best of our ability His commands, which are just and righteous altogether.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

Strength in the Lord Proportionate to Knowledge

NO ONE can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for His Truth are evidenced by their zeal in the study of His Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15: 1.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor (brother) **for his good, to edification**" —i. e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's Body, the members will all have a mutual love and a mutual care one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted (from the spirit of the world to the Spirit of Christ) and become as little children (in meekness and teachableness), ye shall not enter into the Kingdom of heaven."—Matt. 18: 1-6.

We should not only have this love, but we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply—rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the New Creature develops.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. III. BROOKLYN, N. Y. No. 8.

Religious and Scientific Gleanings

CARDINAL GIBBONS AND PASTOR RUSSELL.

(From April, 1911, *Overland Monthly*)

The wide interest that has been aroused throughout the country by the series of admirable articles by Pastor Russell, of Brooklyn Tabernacle, published in "The Overland Monthly," has been heightened by that distinguished clergyman's reply in the February "Overland" to Cardinal Gibbons' notable sermon, "A Plea for United Christendom." Pastor Russell's reply has evoked much comment and many letters, among which the following, from Mr. Frank Schilling, a prominent attorney of San Francisco, is printed with his consent:—

Pastor Russell,
Brooklyn Tabernacle.

Reverend and Dear Sir:—Your reply to Cardinal Gibbons' sermon about the much-desired Unity of the Christian Church, in the February number of the "Overland Monthly," impressed me by the scholarly manner in which you treat the subject and the gentlemanly criticism of the Cardinal's sermon as to matters which, from your point of view, undoubtedly appear errors of the head rather than of the heart, for of the latter, you and the Cardinal seem to be animated by the same spirit which made Christ fix as the supreme law of Christianity the sentence, "Love God above all, and thy neighbor as thyself."

Indeed, unprejudiced minds, such as yours and the Cardinal's, should find a true road to the much-desired union of all the Christian churches. As a layman and lawyer I am, perhaps, not the most competent to suggest to ecclesiastics of high standing the solution of a vexed religious problem. But as truth may sometimes be discovered by a child even, and Divine Truth must ultimately furnish the key to the situation, it may well be that a commonsense observation, on my part, may point out Divine Truth and furnish the key to a seemingly hopeless situation.

* * * *

The Church of Christ must contain the depository of His Truth, whatever else it may contain. The dissemination of the Divine Truth reposed in that depository, having been made by a direct agency of the living God, Jesus Christ, must remain infinitely necessary, salutary and perfect. In fact, no other measure is known to the Christian world by which the true and faithful believer may guage and regulate his actions and curb his purely human inclinations and passions, but that law laid down by Jesus Christ, Himself, nearly 1900 years ago.

Human agencies, with different doctrines from those taught by Christ, are likely to have fallen into error. Christian Truth, such as dispensed from the depository of Christ, put into practice, will have but one result, the happiness of mankind.

May we, therefore, lay aside ancient prejudices; may we approach to the study of Christ's Church with a fair, impartial and judicial mind, and the Millennium amongst Christian Churches is surely to dawn upon the present generation with religious leaders, such as yourself, the Pope and Cardinal Gibbons. Yours very respectfully,

FRANK SCHILLING,
Attorney and Counselor-at-Law.

GUIDED BY GOD'S EYE.

The eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counselor and Guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All-Wise One, nothing can escape His attention. Still another thought is that as we recognize the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the First-Borns should seek to follow the same course as God, to be co-workers with Him. They should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises; the lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

SLANDERS REBUKED.

The following letter was sent to the Editor of a religious journal. It was not published, so we give it space:—

Mr. A. C. Gaebelein,

Dear Sir:—I am glad to acknowledge your favor of July 8th, and also the five pamphlets, or tracts, and clipping from your magazine on the teachings of Pastor Russell. I have read all the tracts and the clipping carefully, as I have every other criticism I have ever seen or heard of and could get hold of on Mr. Russell's teachings.

I am not going to enter on a discussion of their merits or the merits of Pastor Russell's teachings here and make the mistake that the writers of all these criticisms make—try to settle in a few sentences some theological matters that have been discussed in the councils of the church for nearly two thousand years and have filled many volumes. That is one of the chief criticisms I have to make on these critics of Mr. Russell. I find it true in ALL of their criticisms that they do not state his positions correctly, but set up a straw man and then knock it down.

In Dr. Haldeman's booklet I note that in eighteen out of twenty-four points on which he criticises Mr. R., he does not correctly present Mr. R's position, and then proceeds to criticise him. I did the same thing for fifteen years, but when I took time to read carefully Mr. Russell's works, I have come to accept SOME of his positions, but I still reject others of his conclusions. I may be "superficial," as you declare me to be, but with the guidance of the Holy Spirit and the Scriptures I propose to proceed to search for truth and when I have prayerfully and carefully weighed it and measured it and am satisfied it is **Truth,** then I propose to teach it, even if in your opinion I am "Not fitted to be a teacher of God's people." I have gotten beyond the early experience of the Disciples, who "forbade him because he follows not Us."—Mark 9:38.

I do not consider those men, whose names you mention, as "SLANDERERS." I have great respect for all of them, as some of them were my early teachers, and I hold them all in high esteem as Bible teachers; but when they attempt to criticise the teachings of another, I wish they would speak with more intelligence of the position of their subject, that they might hold my confidence in their criticism.

With gratitude for the help you have given me through your magazine, I beg to remain, Yours in His service,

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

RESPONSIBILITY TO CREEDS

Dr. Hillis on Heresy—Hints His Resignation

RECENTLY in the "N. Y. Evening Journal," Rev. Newell Dwight Hillis, Pastor of the Plymouth Church, Brooklyn, expressed himself very honestly in respect to the inalienable right to mental freedom of every human being; but while he stands free, with no lack of individual freedom, as soon as he joins sect, party, or club, thenceforth personal liberty is restricted to the declared or understood principles or tenets or doctrine of the party to which he owes allegiance.

We cannot too highly commend Dr. Hillis' pronouncement on this subject. It is exactly right and should be recognized and followed by everybody. But if it were followed there would be a great revolution along religious lines. It would mean, when applied to Christianity, that every Christian would examine the creed to which he has assented either actively or passively, and would recognize his responsibility accordingly. If the creed did not fully represent his faith he would promptly renounce that creed and find one that he could agree with, or else resume his personal, individual liberty of thought. It will not do to say that creeds are no longer believed by three-fourths of their adherents; for those three-fourths are stultifying themselves by their dishonesty in even tacitly acknowledging the creeds they do not believe. Not only would the ranks of the ministers thus be thinned out fully three-fourths, but likewise the membership in all denominations, we believe—basing our judgment upon confessions to this effect freely made everywhere by clergy and laity.

Here are the manly words of Rev. Newell Dwight Hillis on this subject—extracted from his recent article in the "New York Evening Journal":

Dr. Hillis on Heresy.

"As an individual, every man has a right to absolute liberty of thought on every subject. Second, as a teacher, every man has a right to absolute liberty of teaching so long as anybody will listen to him; but, third, whenever a man accepts an overture to become the representative of a political society, State government or religious body, he voluntarily resigns some of the details of his personal liberty when he pledges allegiance to the code and creed of the institution.

"For example, when the Governor takes the oath of allegiance to the Constitution, what he does as Governor is determined by a pre-existing code, for the people of the State have done the Governer's thinking in advance. Whenever the individual Governer finds that he cannot carry out the decree of the people as expressed in their Constitution, he must resign his position, to maintain his honor and preserve his liberty of thought.

* * *

"When a man joins a church and accepts its creeds, he surrenders some of the details of his personal liberty, and whenever he decides that the creed in general is no longer in a reasonable sense fairly representative of his view, to maintain his personal liberty he must resign his position, in all honor and fairness."

Dr. Hillis' Resignation Hinted.

The above honest and courageous expression from the Pastor of Plymouth Congregational Church of Brooklyn some understand to be a hint that Dr. Hillis is about to resign as Pastor. It is assumed that the above is merely an advance statement showing his reasons therefor. It has long been noticed by his friends and the public that Dr. Hillis' sermons clearly show that he does not believe that the Bible is the inspired Word of God, nor that Jesus had a miraculous birth, nor that He is the world's Redeemer in the sense of satisfying Justice for the sins of the world. Indeed, his sermons seem very clearly to show that he does not believe that man ever fell from the image of God, but rather, along Evolutionary lines, he seems to believe and teach that our race is rising from monkeyhood to manhood by an Evolutionary process, which has been maintained from the first, and in which redemption would have no place.

As for his profession along these lines, we were handed copies of Dr. Hillis' sermons published in the "Brooklyn Eagle," with the following extracts marked. The Scripture quotations in brackets, are ours:—

Extract of sermon, Feb. 6th, 1910.

"The answer to the question, What is it to be saved? depends upon the way in which man is lost. If man is lost in ignorance, he will be saved by books, by schools and study. If man is lost in poverty, he will be saved by industry and thrift. If the youth is lost through sickness, he will be saved by rest, food and exercises, etc. [The Scriptures say that all are lost through Adam's disobedience.—1 Cor. 15:21, 22].

"First of all, we must sweep away the misconception of salvation, based upon the vengeance and wrath of God. Hardly less grievous is that misconception of salvation that is based upon the ficticious fall of man in Adam. [Compare St. Paul's statements in Rom. 5:12 and 5:19 as follows: "As by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned"; "As by one man's disobedience (Adam's disobedience) many were made sinners, so by the obedience of one (Jesus) shall many be made righteous."]

"Men in their folly and ignorance charged God with imputing Adam's sin to his descendants, and making this river of corruption to flow on and on for six thousand years."

Undoubtedly many will regret it if Dr. Hillis vacates his present charge; nevertheless, all must concede the honesty and logic of his own argument on the subject and are bound to admire honesty, even though it be a little delayed.

The Truth in the Bible.

Dr Hillis' words are being freely quoted in the newspapers as follows:—

"No Assembly or Conference need worry about defending the truth. The truth in the Bible defends and protects men and shall prevail."

No one must think, after reading the above words, that Dr. Hillis by them is denying his previous declarations for years to the effect that the Bible is full of inconsistencies and inaccuracies and not in any sense the inspired Word of God. We hold no authority to defend Dr. Hillis and to prove the consistency of this last statement with previous ones; but for the sake of those who are confused on the subject we offer a suggestion. We presume that Dr. Hillis, by the above quotation, means that whatever truth there is in the Bible defends and protects men and shall prevail, in the very same sense that whatever truth there is in Dickens' or Shakespeare's writings defends and protects men and shall prevail. Unfortunately, there are many wise and good men of our day who are taking this same stand that Dr. Hillis takes. They could clip out a few passages here and there in the Bible which they would pronounce good and helpful, just as they would pick out a few passages from the Koran or from any other book, heathen or Christian.

In our humble opinion the work of Higher Critics in Colleges and in the chief pulpits of the civilized world is a terrible destruction, subversive to the "faith once delivered to the saints." With the loss of faith in the Bible there is a loss of a God to the majority. Only the few are able to think of God abstractly as the great Creator and Upholder of all things. Only a few can reason upon matters, that He must be All-wise, All-powerful, All-just and All-loving. And even these must feel perplexed to know why a gracious Creator would fail to give some explanation of His will and purpose in human creation.

The masses surely need the Bible

(Continued on 2d page, 2d col.)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

NOMINAL CHRISTENDOM ARRAIGNED.

"Is Christianity Christian? No. So long as this horrible specter of militarism, with its emphasis upon iron instead of good-will, upon force instead of love, upon nationalism instead of human brotherhood, upon destruction instead of justice, overshadows all sweeter, finer things, all science, culture and ideals, all happy, joyous life, in the Christian countries of the world, laying intolerable burdens upon peoples who have no enemies in the world, keeping hatreds, strifes, and jealousies alive, Christianity is not Christian.

"Think of two so-called Christian nations, Great Britain and Germany, going on today piling up huge warships by the half-dozen or more a year with which to destroy each other. England sick with poverty, paupers walking her streets in swarms, and she spending $250,000,000 this year on armament! As Mr. Lloyd-George said the other day, taking one dollar a week off every family's wages to build implements of mass murder. What most impresses a Japanese or Chinese in his tour through Christian Europe as the most **conspicuous** product of our Christianity? Big guns. And all this the Church could stop immediately were it Christian."

"Is Christianity Christian? No. Not while it sits supinely by in its great wealth—for it has most of the wealth of the world inside its churches—and lets little children, because of human greed, be dwarfed and stunted in mines and shops and factories, and lets little boys shiver on the streets through stormy winter nights with papers or messages, and lets thousands of little children go underfed, while one man pays $100,000 for a dinner set to use in his vulgar house three or four times a year to entertain already overfed people, and lets thousands more die from tuberculosis because they can get neither food nor air nor light.

"All this while thousands of its professed followers squander great sums on eating and drinking and living far, far beyond even extremest comfort, spending more on a ball or a dinner or sports than would suffice to run a business giving lucrative employment for a whole year. While Christianity permits this without crying "shame" through all the streets of the land it is not Christian."

* * *

"Is Christianity Christian? No. We want to be fair here. We believe that thousands of good Christians all over the world and the great majority of pastors—at least, those pastors who lead and think—bear very heavily upon their hearts the poverty of the world and the uncertainty and dread of coming poverty that is always hanging over the heads of our millions of workers. Our Socialist friends are quite mistaken in accusing the Church as a whole of hypocrisy because its leaders do not attempt the amelioration of the economic condition by Socialist measures. We believe that there is hardly a clergyman in this land who would not become a Socialist tomorrow could he see plainly that it would bring in the kingdom of goodwill, happiness, and justice."--Exchange.

THE NEW ANTI-CLERICAL LAW IN SPAIN.

The new law in Spain divorces the State from the influence of the Catholic church, much the same as has been done in France. It will greatly reduce the number of religious orders in Spain and throw restrictions around those that remain that will greatly reduce their power. Under the law, too, the **religious bodies will not escape taxation where they engage in other than strictly religious work, as they have in the past.**

"CRAZE FOR MONEY IS CURSE OF THE CHURCH."

With his charge that the craze for collections is the curse of the church today, Bishop Berry, of the Methodist Episcopal church, has caused a sensation among pastors of the denomination in Milwaukee. "We are paying too much attention to the money end of our churches," he asserted. "I tell you that if you keep on with your collections, the church will break. The people will not stand for it much longer."—Pittsburg Post.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23.

(Continued from first page)

and they need assistance in understanding it. It seems a pity that our so richly endowed colleges and seminaries are busily engaged in destroying faith in the blessed Book which has exercised such a power for good in the world. It seems a pity, too, that young men sent to college by devoted parents can get their education only in conjunction with a loss of such faith-sproutings as they receive at the home fireside.

There is a soul hunger, however, which neither Darwin nor Huxley nor the Higher Critics can satisfy. And with the growth of Higher Criticism we note the growth of graft and dishonesty, from the highest circles to the lowest—from the life insurance exposures of a few years ago to the manifestation of political corruption on every hand. Surely men and women without God, without Christ, without religion, without a "faith once delivered to the saints," are much more likely to succumb to temptations than when they believed in the All-seeing Eye and in the promises to the faithful recorded in the Scriptures.

Perish for Lack of Knowledge.

God declares, "My people perish for lack of knowledge." Civilization has brought to millions of people power to read and incentive to reason. Consequently, there never was a period in the world's history when correct knowledge of God was so greatly needed by so many people. In the ignorance and lethargy of the "Dark Ages" people thought less, either of good or bad. Now is the time when there is a special need for a clear, explicit, harmonious understanding of the Bible, and we have it. Now, as St. Peter said, We are able to give an answer to every man that asketh of us a reason for the hope that is in us. But, alas! that so many have gone the way of unbelief and Higher Criticism and are using their talents to destroy the Bible and to undermine faith in it. Alas, too, for those who still maintain their reverence for the Bible and continue to wear the creed spectacles of the "Dark Ages" which distort and discolor all the precious promises, as well as threatenings, of God's Word! Now is the time to make use of the wonderful assistances that God has given us, both in the study of His Word and in the teaching of it to others, that it may be seen in its beauty and harmony, its simplicity and strength. Thus seen, no other Book in the world can compare with the Bible.

To such as have not seen the consistency and beauty of God's Word we recommend a careful and prayerful reading of a book entitled "The Divine Plan of the Ages." It is from the pen of the well-known Pastor Russell of Brooklyn Tabernacle, who, according to newspaper reports, has recently consented also to serve the London Tabernacle about one-third of each year. He charges no royalty to the publishers of his books, but insists, on the contrary, that they shall be sold at barely cost price. Some of these peculiarities of his are sneered at by his enemies, but, nevertheless, to many these facts commend the Pastor, his sermons and his books. He certainly conceals nothing respecting his own faith. And he certainly has lifted a great cloud of fear and doubt from the minds of many and thus helped them nearer to God, to the Bible and to holiness. Perhaps we cannot do better here than to quote the words of a deceased editor of the Atlanta Constitution, Mr. C. T. Smith. Reviewing one of Pastor Russell's volumes, "The Divine Plan of the Ages," in his Journal, Mr. Smith said:—

Strong Words of Commendation.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."—C. T. Smith ("B. Arp").

This wonderful book is in its fourth million, so doubtless it is unnecessary to advertise it; nevertheless we should not wonder if it is in the libraries of many of our readers who are not aware of its priceless value; it is a veritable Bible Key. The Bible & Tract Society, 13-15-17 Hicks Street, Brooklyn, are the publishers.

GOD'S KINGDOM

"Of those born of women there is not a greater prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he"—Luke 7:28.

THERE CAN BE no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our text. The great Teacher freely attested to the loyalty and courage and saintliness of His cousin John, as evidenced by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The answer is that he was not called to the heavenly plane, but to the earthly. He was honored of God in being made one of the Prophets of the Jewish Age—the last of them. Although a different honor from that conferred upon the Apostles, John's was a great honor, and we have reason to believe that, under Divine providence, when perfected in the resurrection, he will appreciate the earthly blessings and privileges which will be his, more than the spiritual and heavenly privileges bestowed upon the Apostles and the less prominent members of the Church.

The Lord "will choose our inheritance for us," we read (Psalm 47: 4). Happy are those who repose implicit confidence in Divine goodness and who seek to obtain whatever may be God's choice for them. If we have been called with the heavenly calling, let us not shrink back and declare ourselves unworthy and decline to accept the favors of God and to choose an inferior position. Let us, rather, be glad to say, Thy will be done in my heart, in my life, in all my future. "Order Thou my steps in Thy Word."

A Friend of the Bridegroom.

Jesus had a two-fold mission:—

(1) He came "that the world through Him might be saved"—that He might give Himself "a ransom for all, to be testified in due time" (1 Timothy 2:6).

(2) Incidentally His mission was to proclaim the acceptable year of the Lord—the time in which God is willing to **accept the sacrifices** of such as desire to walk in the Redeemer's footsteps, and to constitute these the Bride and Joint-heir of Messiah.

John the Baptist referred to the latter feature of our Lord's work, saying, He that hath the Bride is the Bridegroom, but the **friend** of the Bridegroom heareth His voice and rejoiceth greatly. This, my joy, therefore, is fulfilled (John 3: 29). It was not for him to be a member of the Bride, but he rejoiced to be a friend of the Bridegroom. As our Lord's forerunner he announced the Bridegroom; he called upon the nation of Israel to turn from sin, to purify their hearts, to come back into harmony with God and thus to be prepared to receive the Bridegroom and to become the Bride. So far as the nation was concerned John's mission was a failure, as God had foreknown and foretold. But so far as the Bride class was concerned John's mission was a success, for, as the Scriptures intimate, those who believed John's testimony accepted Jesus and He accepted them.

Greatest in the Kingdom.

We must remember that the Church is the Kingdom of God—now in a formative or embryotic state, but in the end, by **"the** resurrection," to be spirit beings and partakers with Jesus, their Bridegroom, in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now, but merely forming. It is joined "on probation," after the Methodist style. If the probationary period of the present life be faithfully used, the full induction into the Kingdom, its glories, honors and immortality, will surely follow—by participation in the First Resurrection.

Amongst the faithful followers of the Master there will be differences, as St. Paul explains, "as one star differeth from another star in glory" (1 Corinthians 15: 41). We cannot know, and it is not necessary for us to guess, who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to the woman who asked that her two sons might sit, one on His right hand and the other on His left hand in the Kingdom (Matthew 20:21).

If we were to guess who shall be closest in position to the Master we would suppose that St. Paul would be first, with St. John, St. Peter and St. James near by in glorious excellence. And yet we know not how nearly up to the Apostolic standard some may be who have lived very humble and obscure lives, have fought a good fight and finished their course with joy. Indeed, the twelve Apostles seem to occupy, by Divine decision in advance, the very highest stations in the Kingdom, next to that of the Redeemer, Who said of them, "Ye who have followed Me, **in the regeneration * * * shall sit upon twelve thrones** judging the twelve tribes of Israel" (Matthew 19:28). Again, they are pictured to us as the "crown of twelve stars" to the Church in her future glory, and again they are pictured to us as the twelve precious foundation stones of the Church in future glory, as the New Jerusalem (Revelation 21:14).

Those called of God to this high salvation, as members of the spiritual Kingdom which shall bless natural Israel and through her all the nations, are required to demonstrate their loyalty to God by **faithfulness even unto death**—in the narrow way of self-sacrifice. As there is no other name than that of Jesus whereby any may be saved to eternal life, so, likewise, there is no other path whereby any may reach the Kingdom except the narrow way, "and few there be that find it." All who attain to the Kingdom must be overcomers of the world to the extent of self-sacrifice. The gradations of glory will be because of special manifestations of zeal for the Lord and His cause of righteousness and Truth against sin and error.

A Lesser Spiritual Salvation.

The Scriptures clearly show another class in process of salvation during this Gospel Age, quite separate and distinct from the Bride class. These are referred to in various parts of the Scriptures. They will all be loyal, to the extent that they would not **deny** the Lord nor wilfully practice sin. Their failure to reach the status of the Bride is indicated in an insufficiency of zeal in connection with their loyalty. This class is described in Revelation 7: 14. They are represented as having failed to keep their garments unspotted from the world—failed to live circumspectly, carefully enough.

Hence in a great time of trouble in the end of this Age these are represented as washing their robes and making them white in the blood of the Lamb and then coming up through that tribulation to glory and honor, but not to immortality, nor to the same degree of glory and honor as the Church, the Bride. The distinction in their glory is indicated in that instead of being in the Throne they are **before** it; instead of being the Bride, they will serve; instead of wearing the crown, they will bear palm branches; instead of being the Temple, they will be servants in the Temple.

This same class is referred to by the Apostle in his declaration respecting the end of this Age. He intimates that some will have an abundant entrance (2 Peter 1:11) into the Kingdom, while others will be "saved so as by fire" (1 Corinthians 3: 15). The fire of this Day will test every man's work of what sort it is. Some will be proved to be gold, silver, precious stones. These the "fire" will not consume. Others will be proved to be an admixture of hay and stubble, which will be consumed, though themselves will be saved so as by fire (1 Corinthians 3: 12, 13).

The tribe of Levi pictured the entire "Church of the First-born," but it contained two classes—the "little flock" of priests and the "great company" of Levites—the Bride class and the servant class, none of whom have any inheritance in the earth, all of whom have the heavenly inheritance.

As Isaac typified our Lord, the Redeemer, and as Rebecca typified the Bride class, so Rebecca's **maidens typified this "great company"** class. This same thought is brought to our attention in Psalm 45, where the Bride class is pictured as being presented to Jehovah in the end of this Age in glory, honor and immortality, illustrat-

The Hope of Immortality

This subject, which has been so misunderstood, is convincingly and Scripturally treated in Volume 2, Number 4.

Send post card for free sample.

ed by raiment of fine needlework and gold. Following the Bride come "the virgins, her companions, who follow her." These also will be greatly honored, greatly blessed, though theirs will be a lesser honor. This "great company" will not constitute the Kingdom, although they will be identified with it and its wonderful salvation and blessing for mankind.

Keeping or Breaking Commandments.

The great Teacher's declaration that they who break God's commandments and teach others so to do shall be called "least in the Kingdom" has caused considerable perplexity in the past. The question has been, How could anyone be fit at all for the Kingdom who breaks God's commandments and teaches others so to do? The answer is that many of God's people have labored under more or less of blindness and have done things which they ought not to have done and left undone the things which they ought to have done. As an illustration, John Calvin, noble man as he was, burned his Christian brother, Servetus. Such violation of the Divine commands and such wrong teaching must, according to our human judgment, assign Brother Calvin to a lesser place in the Kingdom than if he had more carefully, more earnestly sought the will and Spirit of God. However, it is not for us to judge. We are merely seeking to ascertain the spirit of our Lord's words.

Begotten of the Holy Spirit and privileged of the Lord to be disciples and to be guided of the Holy Spirit, we should be so faithful in the study of the Scriptures as not to be mistaken in respect to the general application of their meaning. Wrong practice and false teachings do not always represent disloyalty to God, but they surely do always represent slackness or inattention to the Divine message; though we may be sure of the Lord's faithfulness in enlightening all who are of the proper, teachable spirit.

John the Baptist Class.

To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text?

Since the call of God began with the call of the Church, and since the Church began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time —none for forty-one hundred and fifty years after sin entered the world.

God did, however, recognize the loyalty of heart of His Prophet Enoch and communed with him and blessed him, etc. God also recognized Abraham's faith and spirit of obedience, and Isaac's and Jacob's, and that of Moses and Aaron and numerous prophets and other faithful ones less notable.

Did He not call these? We answer that He did not call them to salvation, for no salvation could be positively offered until the Redeemer had sacrificed; nor were they called to the Kingdom, for the same reason. God did tell them that in due time He would bless all the world. He did tell them that in due time the great Ruler of the world would come forth from Abraham's posterity in the line of Isaac and Jacob and the nation of Israel. But telling them of a **coming** blessing and giving them eternal life are different matters. St. Paul declares that none of them got everlasting life, and that "by the deeds of the Law no flesh can be justified before God."

Israel's Law Covenant served to instruct the Chosen People. It was a call to do right, and a promise of eternal life if they would keep the Law. "He that doeth these things shall live." Israel learned the lesson that a perfect Law **could not be kept** by imperfect beings. Some of them and some of the Gentiles in due time heard of Jesus and how God has provided justification through His sacrificial death.

Some Better Thing for the Church Than for Ancient Worthies.

St. Paul tells us the status of those noble characters, of whom John the Baptist was the last. They were volunteer servants of God, so to speak. Those of them who were born under the Law Covenant, by their faith lived above it and will be fully rewarded, although they lived before any specific call or offer of eternal life was made. Their faith and obedience were pleasing to God; as St. Paul relates, "All these died in faith, not having received the things promised (them), God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect" (Hebrews 11: 13, 40).

"The Church of the First-born" is to be perfected first, and on the spirit plane, "partakers of the divine nature" (2 Peter 1: 4). In due time those Ancient Worthies will come forth from the tomb to receive the blessing which God declares shall be the reward of their loyalty. As the Church will have the "better resurrection" on the spirit plane, so those Ancient Worthies will have the "better resurrection" on the earthly plane. They will come forth from the tomb actually perfect, while the remainder of mankind will be obliged to attain perfection by the slow process of faith, works, obedience, during the thousand years of the Kingdom.

Ancient Worthies Will Be Princes in All the Earth.

Moreover, those Ancient Worthies, while not members of the Kingdom, **per se,** which will be spiritual, will be members of that Kingdom in its **earthly phase.** They will be the Kingdom's earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psalm 45:16). We remember the words of Jesus to this effect: "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," but He said not a word about Himself or His disciples being seen; properly so, because they, as spirit beings, will be invisible to men.

The Scriptures still further intimate that during the thousand years of Messiah's reign, all the faithful of mankind, all the obedient, will be privileged to come into relationship with the King. This is figuratively represented in the statement that the great ones of earth "will bring their glory and honor into the New Jerusalem."

With such glorious hopes before us, with such appreciation of our Heavenly Father's glorious character and wonderful Plan, with such a grand view of our Savior's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy living and godliness! Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future, who would turn their backs upon the gracious provisions made for their salvation, would be considered unworthy of further favor or blessing at the hands of God and should die the Second Death — annihilation. As Paul says they shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" (2 Thessalonians 1: 9).

Soon the disciples of the Master will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will then exercise His power on behalf of the world, overthrowing evil and uplifting every good principle and all who love righteousness, and destroying those who would corrupt the earth.—Rev. 11: 18.

CHRIST'S SACRIFICE IGNORED

Editor Peoples Pulpit:—

Having observed that your paper is devoted exclusively to the publication of the Gospel, as preached by our Lord and the Apostles, I am impelled to write you this letter.

Recently the Tercentenary Celebration of the King James Version of the Bible was held at Carnegie Hall, New York City. There happened to be in the Metropolis at that time four ministers of the Gospel—one of Texas, one of Canada, one of Missouri, the fourth being a resident of the city of New York—all of whom, having received invitation to be present, attended the celebration together.

The great Carnegie Hall was filled to its capacity, the platform being occupied by some of the leading D.Ds. of the world, and other high dignitaries. The principal speakers of the occasion were, The Rt. Rev. David H. Greer, D.D., LL.D., Bishop of the Protestant Episcopal church in the Diocese of New York; The Rt. Hon. James Brice, British Ambassador; The Rt. Rev. Henry W. Warren. D.D., LL. D., Senior Bishop of the Methodist Episcopal Church, and Professor William Lyon Phelps, A.M., Ph.D., Professor of English, Yale University. The prayer of the evening was offered by The Rev. Edward B. Coe, D.D.

With this great array of theological talent we anticipated some choice gems of oratory, and in this our expectations were fully realized. We expected to hear the King James Version of the Bible praised as a masterpiece of English Literature, and in this we were not disappointed. We hoped to hear something laudatory of our Lord and Savior Jesus Christ as the Ransomer and Deliverer of the human race, who shed His precious blood that now makes possible the hope of man for eternal life and happiness, and around whom, as a central Gem, the Holy Scriptures are beautifully clustered, but in this we were doomed to disappointment.

Jesus Not Mentioned as the Redeemer.

Not once was the name of Jesus mentioned as the Redeemer of man. No voice was raised in that great assembly in acknowledgment of His sacrifice and the blessings to follow therefrom to the human family. Nothing was said about man's hope of life being dependent upon His redemptive work. No mention was made of the fall of man through sin, nor that the cross of Christ, bathed in the blood of the Beloved One, points to the way for man's recovery and to the hope of immortality. As the words of eloquence fell from the lips of these oratorial giants, we were reminded of the words of the Christian poet, of the past:—

"In the Cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story,
Gathers round its head sublime."

But, alas, such sentiment was conspicious because of its total absence from their utterances. Man's need of a Savior was foreign to anything there expressed. On the contrary, the greatness of man was lauded to the skies, and his marvelous achievements were compared with the things God has wrought, the sum of the expressed sentiment being, How great is man! One distinguished speaker, emphasizing this point, used a phrase from the eighth Psalm, translating it thus, What is man? * * * Thou hast made him a little lower than God!

Truly the old, old story of Jesus and the cross, which the Apostles gladly declared, is now ignored by the majority of the professed witnesses of the Gospel of Christ. These no longer (if they ever did) believe in the doctrine of the vicarious atonement. With them it is a relic of the past, unworthy of this enlightened twentieth century. Both they, and the larger portion of their congregations, have lost interest in the redeeming power of Jesus' blood, and seek to edify and be edified by things of worldly wisdom, loving the plaudits of men.

"Turned Unto Fables."

Surely of this very day did the Apostle write, "The time will come when they will not endure sound doctrine, but after their own lusts (desires for something out of the ordinary) shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the **TRUTH** and shall be turned unto fables." (2 Tim. 4: 3, 4.) Wise in their own conceits, after the fashion of worldly wisdom, such teachers have turned their ears from the truth as set forth in God's Word, and are teaching the fabulous doctrine of the evolution of man from the monkey, who, by reason of the evolution process and his own efforts, has grown to his present greatness, and by the same process hopes to attain to perfection ere long. To these the preaching of the Gospel is obsolete, because they have turned their hearts away from the Lord and His Word to the deceptions of the great Adversary.

But what shall the true Christian do? Shall he stick to the old sinking ship of Churchianity? The Word of the Lord answers, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Surely we are in the separating time mentioned by our Lord in His great parable of the "wheat and the tares"; therefore, "Flee out from the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity."

Permit me to say a word in strong commendation of the work you are doing in spreading the Glad Tidings through the printed page, that those "who have an ear to hear may hear." The Lord bless your efforts.

Yours in the blessed hope,

J. Koheleth.

TELL ME ABOUT THE MASTER

Tell me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that is bruised and broken
Shall grow patient and strong and calm.

—Selected.

THE WISE CHOICE.

The Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in those grand and noble sentiments which have come down to us.

So those who realize that the Lord has been blessing, guiding and sustaining them in the past, should come to a full, positive **decision** as respects their course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time one comes to a wise decision on any question, it strengthens mind and character, and makes him much more ready for another test—along some other line.

The Lord's Word the Touchstone.

The consecration which the Christian makes, leaves nothing out; but a touchstone is needed, something which will enable the mind to reach a decision quickly, and this touchstone should be **God's will,** so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that the consecration should be reiterated, and thus make it prominent before others.

We are to recognize the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—"Ye are not your own, ye are bought with a price." We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism continues just as it was with our Lord. He had made his consecration and it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with Him until the breaking of day, their hold upon Him would be sure to bring the desired blessing. The Lord reveals Himself for the purpose of giving this blessing; but He withholds it until we learn to appreciate and desire it.

IS IT FOR ME?

Is it for me, dear Savior,
Thy glory and thy rest?
For me, so poor and humble,
Oh! shall I thus be blessed?

Is it for me to see thee
In all thy glorious grace,
And gaze in endless rapture
On thy beloved face?

Is it for me to listen
To thy beloved voice,
And hear its sweetest music
Bid even me rejoice?

A thrill of solemn gladness
Has hushed my very heart
To think that I may really
Behold thee as thou art;

Behold thee in thy beauty;
Behold thee face to face;
Behold thee in thy glory
And rest in thine embrace.

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, No. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, viz., $3.30 prepaid.

The Earthly Paradise Not the Christian's Heaven

"For David is not ascended into the heavens."—Acts 2:34.

THE OLD TESTAMENT Scriptures we accept as of equal authority with the New Testament, said Pastor Russell, because Jesus and the Apostles so accepted them, and indeed based all of their teachings upon them. The false impression which has gone abroad amongst Christian people, that the Old Testament Scriptures are obsolete, that their predictions have all been fulfilled, is very erroneous. This has greatly hindered Bible study, and has paved the way to grievous errors. It should be remembered that the Old Testament represents the only Divine revelation made to man during the 4158 years from the creation to the time when Jesus at His baptism was proclaimed "the Lamb of God which taketh away the sin of the world."

In all the Old Testament, from Genesis to Malachi, not a single suggestion is offered of a change of nature from human to spiritual, nor of any other heaven than that which God had originally provided for man—the Garden of Eden. The hopes inspired in Israel by the Divine promises pointed them forward to the time when God's blessing would obliterate the curse of sin and death and uplift mankind from present degradation, back to the original perfection. The Seed of the woman, it was promised, should ultimately "crush the Serpent's head," destroying the evil that is in the world, and establishing a reign of righteousness instead of the reign of sin and death. Messiah, as Emmanuel, would bring these great blessings to Israel; and, through Israel, they would be spread amongst all nations by Divine power. Paradise, lost through disobedience, will be restored by Messiah.

Instead of expecting a change of nature from human to spiritual, the teachings of the Old Testament led the Israelites to expect that God would make no change from His original purpose. He made not the earth to be destroyed by fire nor to be perpetually under the cloud of sin and death (Eccles. 1:4). He formed it to be inhabited by a human race, in His own image and likeness, Adam in his original purity being a sample.

David's Soul in Hell.

As the Old Testament tells nothing about a heavenly condition, likewise it tells nothing about a hell of fire or torment. Such devilish theories were invented by the heathen, from whom many Christians have since absorbed more or less of the false doctrines. The Law and the Prophets do refer to **hell** some sixty-six times, but the **hell** which they teach is the grave, the tomb, the state of death. From first to last **all** mankind, both good and bad, go to **hell, sheol, the tomb.** Abraham, Isaac and Jacob and all the Prophets died without giving the slightest intimation of Purgatorial suffering for anybody, or a **hell** of eternal torture.

The writers of the New Testament were also Jews, and it might here be noted that nowhere did they describe the Hell and Purgatory which we Protestants and Catholics conjured up during the Dark Ages. The New Testament, written in Greek, is in full accord with the Old Testament, written in Hebrew—the **sheol** of the latter is the **hades** of the former. Unfortunately our translators have, in the English Bible, mixed things up in a terrible fashion, giving us hell and pit and grave as synonymous interpretations of **sheol** and **hades.** "Orthodoxy" made hell fiery and thus our eyes of understanding have been darkened through the machinations of our great Adversary, "the Prince of darkness."

But all this demoniacal misrepresentation of the Divine character and Plan is soon to be scattered. The morning is at hand; the Prince of Light, the Savior, Messiah and His glorious Church, will soon shine forth as the Sun in the Kingdom of the Father, while Satan will be bound for that thousand years that he may deceive the people no more. "Then all the blind eyes shall be opened and all the deaf ears shall be unstopped;" and "the knowledge of the glory of the Lord shall fill the whole earth;" and "to Jesus every knee shall bow and every tongue confess, to the glory of God."

"Slept With His Fathers."

All through the Scriptures **natural sleep** is used as a figure for death, as the present time of the reign of sin is represented as a night time, and the coming reign of Messiah is prophetically described as the morning of a New Day, a New Epoch. "Weeping may endure for a night, but joy cometh in the morning," wrote David. The night has lasted for six thousand years; the New Day is the seventh-thousand, the Sabbath of the great week. It will be the awakening time, as the six thousand years of the reign of sin and sorrow are the time in which our race has been going down into death—into the deep sleep from which none will come forth except by the call of Messiah.

The penalty of death upon our race would have blotted us out of existence like the brute beasts had not God's mercy from the beginning made provision for a Redeemer and for His Church and Joint-heir; and for the Messianic Kingdom; and for the resurrection, the awakening of all mankind, through this Kingdom. It was in view of that hope of a resurrection of the dead that believers spoke of their deceased friends as **falling asleep.**

This expression is used frequently in the New Testament. St. Stephen fell asleep in death; St. Paul, having in mind the great work of Christ on behalf of the world and the eventual awakening of all, declared that believers need not sorrow as others over the death of their friends and neighbors, but might realize that all "sleep in Jesus," and that eventually God, through Him, will bring to pass the general awakening of the dead, all of whom are yet to be brought to a knowledge of the truth.

Pastor Russell quoted the Scripture, "Abraham slept with his fathers," and declared that Abraham's fathers were heathen. He called attention to the fact that good and bad, kings and princes and others, are, in the Scriptures, declared to have fallen asleep. So it was with David. These all slept in the Bible **hell**—in the tomb. They are all unconscious; as the Scriptures declare, "The dead know not anything; their sons come to honor and they know it not; they come to dishonor and they perceive it not of them"; "There is neither wisdom nor knowledge nor device in **sheol** [hell, the grave] whither thou goest"—whither all go (Job 14:21; Eccles. 9:10).

"Thou Wilt Not Leave My Soul in Sheol."

The Prophet David declared his faith in a resurrection of the dead when he wrote, "Thou wilt not leave My Soul in hell (**sheol,** the grave), nor suffer Thine Holy One to see corruption" (Psalm 16: 10). St. Peter (Acts 2: 25-31) calls our attention to the fact that the Prophet David did see corruption, and hence that this statement was not in regard to himself but Jesus—that the soul of Jesus was not left in **sheol** (Greek, **hades**); and, additionally, the flesh of Jesus was not allowed to corrupt.

St. Peter was pointing out the fulfilment of this prophecy of the resurrection of Jesus from the dead on the third day, when he made use of our text, "David is not ascended into the heavens; * * * his sepulchre is with us unto this day." St. Peter's argument is that David was in his sepulchre and was still dead, but that his words were a prophetic reference to Jesus' resurrection.

Many Christian people repeat every Sunday what is styled the Apostles' Creed, which declares the crucifixion and death of Jesus and His descent into hell—into **hades**—and that "God raised **Him from the dead** on the third day." All intelligent Christians understand that the **hell** to which Jesus went was not Purgatory nor a place of eternal suffering, but the grave, **sheol,** the tomb, the state of death. This is proved to be the Apostle's thought by the words, "God raised Him from the **dead,** for it was not possible that He should be holden" of **death.**

David Will Not Go to Heaven.

King David will not go to heaven, said Pastor Russell, and he will not desire to go to heaven, for the same reason that a fish has no desire to perch upon the limb of a tree nor a bird to make its home under the water. As these animals have natures distinct and are adapted to the conditions which God has provided, so the nature of man, even when brought to human perfection, will enjoy and appreciate more the earthly blessings which God has provided for him than he would enjoy the heavenly blessings which God has provided for the Elect "little flock"—"the Church of the First-Borns" (Hebrews 12: 23).

The reason for this is plain when we remember the Apostle's words. He declares, "The natural man receiveth not the things of the Spirit of God, neither can he know [appreciate] them, for they are spiritually discerned" (I Corinthians 2: 14). Only those who have been begotten of the Holy Spirit are enabled to understand the deep things, the spiritual things of the Divine promise, and to rejoice therein, as the Apostle explains (I Cor. 2: 9, 10).

And even when thus Spirit-begotten and with their affections set on things above, the Lord's consecrated "little flock" experience difficulty in keeping their affections on the Heavenly things and off of the earthly things, because the latter appeal to them continually through all of their earthly senses. They are therefore exhorted to "look not at the things that are seen, but at the things that are unseen," which "eye hath not seen nor ear heard, neither have entered into the heart of man the great things which God has in reservation for those that love Him"—love Him more than they love houses or lands, parents or children, or self.

We can plainly see, then, that without this begetting of the Holy Spirit, which belongs, of course, to the servants and handmaidens of God during this Gospel Age, none are able to appreciate the things unseen. And hence the world of mankind in general, brought back to perfection—and **all the way back,** appreciating human perfection—will be willing not to sacrifice their earthly nature to obtain a heavenly, but will enjoy the earthly, under perfect conditions, in a Paradise restored (Isa. 35; Ezek. 37).

David Was a Prophet.

On a previous occasion we saw the teaching of the Scriptures to be that the first to be blessed by Messiah's Kingdom will be the Ancient Worthies—Enoch, Abraham, Moses, David, and the Prophets—and that these will be made Princes in the earth. As one of these Princes, the Prophet David will have a very glorious station. His long career, his "ups and downs," said the Pastor, show us the lights and shadows of the Prophet's character more particularly, perhaps, than in the case of any other Bible character. And they show us a noble character, despite David's human weaknesses and the frailties of his flesh, augmented in power by his kingly office and the misconceptions of kingly prerogatives which prevailed in his day.

The beautiful traits of the character of David on account of which he was declared to be, not a "new creature," not a "son of God," not an "heir of God and joint-heir with Messiah," but **"a man after God's own heart"**—these traits were his loyal obedience and his repentance of everything which in any degree was displeasing to God and interrupted the fellowship Divine.

God's Spirit-begotten children may not, therefore, take the Prophet David or any of the Ancients as their pattern. Only Spirit-begotten ones can serve as examples to the Church. They should walk in the footsteps of Jesus, and may even take the Apostles and other faithful brethren for examples. The Apostle, however, suggests that the Church may look back with profit upon the Worthies of the past, to note their degree of faith in God and their obedience to that faith. St. Paul, however, explicitly reminds us that God has provided some better thing for **us**—the Church—that the Ancient Worthies, without us [members of the Messiah], cannot be made perfect (Hebrews 11: 38-40).

Joint-Heirship With Christ the Better Thing Reserved For Christians.

The "better thing" reserved **"for us"** who are called of God during this Gospel Age is the joint-heirship with Christ, Jehovah's Only-Begotten Son and Heir of all things, the partaking with Him in all His future work for the blessing of God's intelligent creation. Therefore it is, as the Apostle states, that the reward of the Ancient Worthies tarries until first the overcoming Gospel Church is exalted to the throne with Christ in the dawn of the New Dispensation, now so close at hand.

As soon as the spiritual phase of the Kingdom is established in power the setting up of the human phase will begin. In humble recognition, therefore, of the Divine purpose and order in the superior exaltation of the Gospel Church, we repeat the Apostle's statement that "they (those noble, loyal, righteous, faithful Ancient Worthies) without us shall not be made perfect."

But as to whether **we** shall be numbered among the **"us"** depends upon our successful running of the race set before us. Surely, no less faithfulness and nobility of character can be expected of **us** than of those who ran for the earthly prize. And since all the blessings of God's Plan—the exaltation of the Ancient Worthies, the liberation of the whole world from the bondage of sin and death and the final judgment of angels—await the manifestation of the spiritual sons of God, the Gospel Church, therefore the Apostle (chapter 12), in forceful metaphor, points us back to those Ancient Worthies as a stimulus for faith and zeal, saying:—

"Therefore also we, being compassed about with so great a cloud of martyrs [Greek **marturon**—who so nobly witnessed for God and righteousness], let us [emulate them and] lay aside every weight and the sin which doth so easily beset us, and let us run with patience the [higher, heavenly] race that is set before **us,** looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Jesus, our Ransomer, is also our Forerunner and Pattern in this race. He ran successfully, and, in consequence, is even now at the right hand of the throne of God, whither we also may go to Him.

Jesus' way to the crown was the way of the shameful cross, and He said, If any man love Me, let him take up his cross daily and follow Me; the servant is not above his Lord, etc. Persecution and shame and grief and loss are our portion in this present world, but exaltation and glory will follow in due time, if we faint not. Therefore we are urged to consider His example and teaching lest we be weary and faint in our minds under the trials of faith, patience and endurance of this "evil day."

What Say the Scriptures About

SHEOL—HADES—HELL

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge, to any one. Address **Brooklyn Tabernacle,** Brooklyn, N. Y.

"Christ in You, the Hope of Glory"

THIS expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is His Body. We are "baptized into Christ." This the Apostle explains as the Mystery hidden from the Ages, but now made known to us—that God was in Christ reconciling the world unto Himself.—2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word **Christ** corresponds to the Hebrew word **Messiah.** In either language the significance of the word is, The Anointed. In olden times the Priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the anti-typical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world—for putting some down and lifting up all who will be obedient to His arrangements.

This Gospel Age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly, is first; and following Him the Apostles and all down through the Age the various members of the Body. This Age will end when the full number of the "elect" shall have been found and tested. Then the Body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God's Plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with His arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic Body, and was to be a Spirit-being, not human; and that God is taking from them and from all nations those who shall compose this Body.

"Ye Have an Unction from the Holy One and Ye All Know It".

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the Holy Spirit, in that proportion we are faithful members of His Body, and have the anointing in us. As the Apostle says, "The anointing that ye have received of Him abideth in you"; "Ye have an unction (or anointing) from the Holy One, and ye all know it." (1 John 2:27, 20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. This we can more and more discern in others—better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof—meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. "They shall say all manner of evil against you" who have this anointing. The world will know you not, even as it "knew Him not." (1 John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

All Cordially Invited Undenominational No Collections

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. BROOKLYN, N. Y. No. 9.

BISHOP JOHNSON'S PLEA FOR CHURCH UNION

Early in March a "Church Unity Congress" at Los Angeles, Cal., was recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the **Los Angeles Times,** is interesting, and was as follows:—

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful. We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserve to have, under existing conditions. Christendom divided, even into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which He expected the church to do.

Aware of What It Involves.

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the Kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

What His Ideal Is Not.

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause.]

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to repreach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first, Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I, for one, am praying that the time shall come when the necessity for these names shall have passed away (applause); that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

The Final Conception.

Bishop Johnson's widest conception of this United Apostolic Church is to be found in the following paragraph:—

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the Incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick and halt and blind and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless Bride of Christ."

Intellectual Victory Not Desired.

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:—

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.—Exchange.

A German Anti-Military Critic.

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore, upon the eight great nations they impose an annual expenditure of upward of $2,000,000,000.

The argument is not new. The figures add nothing to public information. **Interest in them is due almost wholly to the source from which they come.** German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. **An opposing voice from that quarter naturally compels attention.**

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy.—**New York World.**

WHAT GOD WINKED AT

"The Times of this ignorance God winked at, but now He has commanded all men everywhere to repent; because He hath appointed a Day in the which He will judge the world in righteousness by that Man Whom He hath ordained."—Acts 17:30,31.

THE word "winked" in our text is used in a figurative sense to signify that God took no notice of, paid no attention to, that long period of time from the flood to the First Advent of our Redeemer. During those twenty-five hundred years the world of mankind lay in ignorance and weakness and vice, but, as our text declares, God took no notice of it as a whole. He gave His attention entirely to the little nation of Israel, the descendants of Abraham, with whom He made a special Law Covenant.

Israel entered upon a great schooling period; first in a condition of peonage in Egypt; and later, under the command of Moses, passing from Egypt to Canaan, with a wandering of forty years in the wilderness; still later under judges, and then under kings, etc. God did not wink at sin among the Israelites, whom He adopted as His "peculiar people" under the Law Covenant mediated by Moses.

We read that every disobedience received a "just recompense of reward." (Heb. 2:2.) Stripes, punishments, captivities, under Divine supervision and predicted through the Prophets, was the portion of the chosen people of the Lord. Obedience on their part brought blessing, and disobedience and idolatry brought chastisements—God winked at nothing as respects His chosen people.

At first glance this is perplexing. Not understanding the Divine Plan we would be inclined to expect that the favored nation would be excused more than others—that it would be the people whose imperfections would be winked at. But not so: Israel was chosen for a purpose. And in order to prepare them for their mission and to fit them to fill it, the Lord chastened and scourged them for their sins, and thus educated and assisted them more than others out of degradation. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging, instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself, some, "a remnant," were "Israelites indeed" and ready to receive Him—five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah, and consecrated fully to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not a single heart nor head.

The Justice of the Wink.

The Almighty informs us that Justice is the very foundation of all of His dealings. He cannot be less than just, although through Christ He has provided to be more than just—that is, loving and merciful. There must have been a justice in this winking mentioned by the Apostle. What was it?

The Apostle explains that owing to a death sentence that was upon the world in general, and no provision having yet been made for a redemption from that death penalty and a resurrection deliverance, it would have been illogical for God to give laws to the world of mankind commanding repentance, etc. Why? Because they were already **condemned to death,** the extreme penalty of the Divine Law. No more could be done to them than to destroy them, however badly they lived; and nothing that they could do would make them deserving of eternal life. So long as that death sentence rested upon them and no prospect was offered even of release from it, God let them alone, and justly enough "winked" at their imperfection and did not lay it specially to their charge.

With the Jew it was different. God instructed that nation through the Law and the Prophets and the chastenings for their wrong doings, and thus prepared in them a "little flock" of "Israelites indeed" ready for spiritual things. Additionally He wished to use them and their experiences as types or lessons for Spiritual Israel yet future. These types, under the guidance of the Holy Spirit, through the New Testament, have constituted very helpful lessons to the Church of this Gospel Age—Spiritual Israel—"For the Law Covenant was a shadow of good things coming after it."

But before having this dealing with Israel, God made a Covenant with them, promising them life eternal if they would obey. They gladly accepted the proposition and strove to live righteously, strove to keep the Law. They did not gain eternal life under the Law, because they could not keep it; not that the Law was defective, but that they, like all other members of Adam's fallen race, were imperfect. God knew of their weakness and allowed them to be disappointed in the outcome of their Covenant, but nevertheless He made it a great blessing to them—a means of instruction, which, as we have seen, ultimately prepared several thousand to be of so ripe a condition of heart as to be ready for the Savior and to become His disciples.

The Jew, then, had this advantage over the Gentile up to that time: He had God's promises. He knew the Law of God. He was profited by striving to do the impossible thing of keeping it perfectly. Had God not chosen the nation of Israel to bring them under th schooling processes of the Law Covenant (Galatians 3:24), he would have "winked" at their ignorance, etc., as He did at the transgressions of other nations up to that time.

"Now Commandeth All Men."

What is the secret of this change on God's part—from winking at the sins and imperfections of the world to commanding them to repent? If it was just to wink at their sins for thousands of years, why did not God continue to wink at them? The Apostle answers the question, telling us that this change in God's dealing which sent forth the message that the world should repent was based upon the fact that His eternal purposes had by that time reached the stage of development which justified such a message.

The Son of God had left the glory of the Father which He had before the world was: He had humbled Himself to become a man. As the Man Christ Jesus He had been obedient to the Heavenly Father's wish and had laid down. His life sacrificially—first, that it might benefit consecrated believers during this Gospel Age; secondly, that it might bless the world of mankind during the Messianic reign.

For a time these good tidings were confined to the Jewish nation, but three and a half years after the crucifixion the limit of Israel's favor respecting the message came to an end, and then the good tidings of great joy were permitted to go to all the Gentiles on the same terms that the Jews had enjoyed.

The Gospel or "good news" consists of the information that God in His mercy has provided that the death sentence upon Adam and his race shall not be perpetual; that there shall be a resurrection of the dead, both of the just and of the unjust; that the provision for this has already been made in and through the death of the Redeemer. Is it inquired what advantage would there be in a resurrection of the dead if therewith all were to be placed back just where they are at present?

The answer is that there would be no advantage in such a resurrection. If the Jew could not keep the Law, and if the very best-intentioned of the Gentiles have found themselves to be imperfect and their efforts to stand approved before God in the present life to be failures, what good could result from merely awakening them from the sleep of death? Would it not be wiser and better everyway to let them perish like the brute beast?

We answer that God's Word reveals a very grand outcome to His Plan of

(Continued on 2d page, 2d column.)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single cop es, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

MONEY TO BE DICTATOR.

THE trust system seems to be laying hold of everything — railroads, steamships, steel production, smelting, bridge works, oil refining and selling, meat, products, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

An Illustration of This Power.

As an illustration of this power we note the facts recently set forth in the **New York Press** respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of **Hampton's Magazine** sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by J. P. Morgan, the banker and trustifier, says: **"Hampton's Magazine** is warned to cease 'muckraking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:—

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of **Hampton's Magazine.**

Money Wields Club.

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

"The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment—it is the first in the American business world."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that as all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth—the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming!

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth (society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (anarchy)."—Psa. 46:2

(Continued from first page.)

Salvation. The word **resurrection,** as Scripturally used, signifies much more than to be merely resuscitated. It signifies awakening and more, uplifting out of all sin and death conditions, up, up, up to perfection—to all that was lost by Father Adam and to be redeemed through the Calvary sacrifice.

"God Hath Appointed a Day."

This, then, is the meaning of the Apostle's argument. By providing the Lord Jesus Christ as the Redeemer of the Church and the world, God has made possible a fresh trial or judgment for Adam and his race. Adam's first judgment or trial day was in Eden. There he lost everything by his disobedience and brought upon himself and all of his race the Divine sentence to death. Christ has appeared that He might redeem Adam and his race, for the very purpose of giving them individually another full, fair trial or judgment for life everlasting or death everlasting.

That general Judgment Day mentioned by St. Paul in our text is neither a damnation day nor a twenty-four hour day. It is the thousand-year day of Christ—the period of His Mediatorial reign, in the which Satan will be bound, all evil influences be removed and the light of the knowledge of the glory of God be made to fill the whole earth. St. Peter reminds us, "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years." (2 Peter 3:8.) This is the key to the expressions, "The Day of Christ," "The Day of Judgment," etc.

The Mediatorial reign will be the Day of Judgment, or trial, in the sense that all mankind, the living and the dead, will then be brought to a full knowledge of God and to full opportunity to regain by resurrection processes a complete uplift from all weaknesses, imperfections, etc., which have resulted from our share in Adam's sin and our own weakness and ignorance. Sins to the extent that they were wilful will to the same extent be punishable and receive a "just recompense of reward." (Heb. 2:2.) Every good endeavor will be rewarded and every transgression will be punished.

From this standpoint we see the force of the Apostle's argument, that it is the Divine intention to grant to every member of Adam's race another trial, another judgment, to determine afresh and individually the worthiness or unworthiness of each to have eternal life. But why should this fact make any difference to the world in the present life? Why did not God wait until the Messianic Age and give them all a surprise? Why did He send them the message of His love and a revelation of this knowledge of His future dealings? Did He not know what the past eighteen centuries have proven, namely, that few of mankind would have the "hearing ear," and that fewer still, after hearing, would so love righteousness and so hate iniquity as to sacrifice the interests of the present life by espousing the Gospel message, repenting of sin, and seeking to live a saintly life, in opposition to all unrighteousness?

Yes, we answer, it is written, "Known unto God are all His works from the beginning of the world." (Acts 15:18.) God surely knew that the message of His grace would generally fall upon ears that were dull of hearing. That we might know this He caused it to be written in the prophecies in advance, that few would have the hearing ear for His message of love and mercy. Why, then, did He send the message? We answer that there were two reasons for His so doing:

(1) He intended that a witness should be given so that those comprehending would have an incentive to a reformation of life. He wished all to know that their responsibility in life would be proportionate to their knowledge of this fact of redemption. This principle is stated in the Scriptures by our Lord. He declares that he who knew not and was disobedient would be punished with comparatively few stripes, while those who knew better and sinned with deliberation would be punished with many stripes—in that New Dispensation.

(2) Another reason for the promulgation of this good tidings of the Day of the Lord's Judgment is that God wishes to use this message as a primary lesson to do a primary work of instruction for a special class of "elect" characters, whom He is seeking in the present time before the inauguration of the Mediatorial Kingdom. He calls these His "jewels," the "Bride of Christ," His "members."

This class is specially called out of the world now, in advance of the Messianic Kingdom, that they may eventually be God's Royal Priesthood, or priestly kings, in association with the Redeemer. These, according to the Scriptures, are to be associate judges of the world with Christ. St. Paul asks, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) We do know it, thank God! And we know that they will be thoroughly competent for that work. Their experiences in the present life, in battling against the world and the flesh and the Devil and coming off conquerors through the assistance of the great High Priest, will make them competent judges of the world; competent priests to assist and to bless the world; competent under-priests to govern the world from the spirit plane.

"Building Up Yourselves."

We are glad to warn all men everywhere to repent, and glad also to give them the good reason why they should repent—to tell them of God's appointed time, the Messianic Epoch, in which all shall have a full opportunity of gaining eternal life through Christ. We are glad to assure them that every endeavor for righteousness put forth now will bring large returns of character development and better position then. We warn them that every wilful transgression, all wilful ignorance, will react upon them to their disadvantage and make for their shame and lasting contempt, under the glorious sunlight of that New Day. It will search out and expose to all humanity their weaknesses, their sins, to the extent that these have been recognized or approved or have not been resisted.

There are some who are of the saintly class, "called, chosen and faithful"—some of this jewel class, whose judgment or trial is in progress now. We trust that these are striving with might and main to make their calling and election sure through faith in the Redeemer's sacrifice and obedience to His Law of the Spirit of life—the Law of Love.

Now is our Judgment Day, our day of testing or trial. We will not stand or fall as congregations and denominations or lodges or societies. Our testing is an individual one and nothing short of loyalty of heart to the Lord, to His Truth and to the brethren, will make us, as the Lord's jewels, "heirs of God," and joint-heirs with Christ our Lord, if so be that we suffer with Him that we may be also glorified together."—Rom. 8:17.

Christ's Ascension from Hades

"He led forth a multitude of captives and gave gifts unto men."—Eph. 4:8.

AS CHRISTENDOM celebrates the resurrection of the Lord Jesus Christ, it is appropriate that our hearts and minds should intelligently grasp the significance of the event commemorated. St. Paul laid great stress upon the resurrection of the dead, declaring that if there be no resurrection of the dead all those whom we count as asleep will never have an awakening, and consequently would be as dead as are brute beasts. Note his emphatic statement to this effect. (1 Cor. 15:12-18.) For here as elsewhere his words contradict the thought that the saintly dead pass immediately to glory and the unsaintly to Purgatory or to eternal torture.

According to the Gospel of Christ, of which St. Paul declares that he was not ashamed, the dead are to be esteemed as though they were asleep—at rest from all the commotion and turmoil and strife, ignorance and superstition and sin and trouble incident to the present reign of sin and death. They have truly entered into rest, whether they were saints or sinners.

The Resurrection by Judgment.

When the time for their awakening shall have come, in the morning of Christ's reign of righteousness, surrounding conditions will be very different from what they are today, thank God! Then Satan will be bound, the Bible assures us (Rev. 20:1-3), and the ignorance and superstition, selfishness and crime, which have for centuries marked his reign will gradually draw to a close, for the glorious Messiah-King will not permit them. His reign, on the contrary, will be marked with the true enlightenment of all mankind; and the result will be, as foretold; namely, "Every knee shall bow and every tongue confess to the glory of God."—Isa. 45:23.

Gradually the world will be brought to an Edenic condition, in harmony with the Divine promise. Indeed, this work may be said to be already beginning. Already, by artesian wells and irrigation processes and highways of travel and good roads and intelligent cultivation of fields, the earth begins to bloom and the wilderness and solitary place to be glad, as foretold by Isaiah the Prophet.—Isa. 35:1.

In speaking of the world's resurrection our Redeemer designates it a resurrection by judgment. (Rev. Ver., John 5:28, 29.) Messiah's righteous judgments will then be abroad in the world. The light of knowledge will be as clear as the noon-day sun. Every good deed and endeavor will receive its reward and every wilfully evil deed will receive chastisements, corrections, to the intent that they may learn the advantages of the way of holiness and go up thereon to life eternal, which the willing and obedient may reach by the close of the Messianic Age.

Through the Prophet Daniel, the Lord declares that many of the worldly who now sleep in the dust of the earth shall come forth unto shame and lasting contempt. We can readily realize the shame that will be theirs when the light of full knowledge shall prevail and all of their past shall stand revealed to themselves and to others in its true colors. We can well understand that this will bring contempt to many now highly esteemed among men.

But we can rejoice in the thought that Messiah's Kingdom then to be in power will deal graciously with all. The stripes of punishment will be tempered with mercy; and gradually by their change of character the contemptible ones will cease to be contemptible. The transforming power of grace and Truth now operating in the Church will be equally forceful then, operating upon the world of mankind.

As perfection is gradually attained the shame of imperfection will gradually abate, while all of the **shameless** will be destroyed in the Second Death. Thus we see the Divine Purpose of the resurrection of the dead and our glorious hope, far different from all the fears that were taught us by the musty traditions of men, from the "dark ages." And thus we see the force of the Apostle's words that if there be no resurrection of the dead our hope is vain, our faith is vain.—1 Cor. 15: 14-19.

"But Now Is Christ Risen."

The Apostle argues, "If the dead rise not," if that is an impossibility so far as the world in general is concerned, then it is an impossibility so far as Christ is concerned. And "if Christ be not risen," then all hope, all faith, is vain. And all preaching is not only foolish, but worse. (See 1 Cor. 15:14.) "But now is Christ risen from the dead and become the First-Fruits of them that slept."

The mere awakening from sleep, as in the case of Lazarus, Dorcas and others, is here left out of the question. Nothing is counted as Resurrection except the full, complete raising up out of death. Our Lord was the "first that should rise from the dead" (Acts 26:23), in this full sense. And He was a First-Fruits, or proof, that others still sleeping will come forth by Divine Power to be exercised by Him in the resurrection morning. The Church will be the next in order—she is to be the Bride-Consort of the Great King and to participate with Him in His glorious work of uplifting the race which fell from the Divine image into sin and death through Father Adam. The redemption-price has been provided in the death of Jesus; and the time for beginning the great work of "restitution of all things" merely waits until the completion of the election of the saintly Church.—Acts 3:19-21.

Christ Arose from Hades.

Preaching on the Day of Pentecost, St. Peter declares that God raised Christ from the dead. Then, in proof that this was the Divine intention from the beginning, he quotes from the prophetic Psalm of David, "Thou wilt not leave My soul in hell." The Apostle's quotation (Acts 2:27), is in Greek, in which the word **hell** is **hades.** His quotation is from the Hebrew, in which the word **hell** is **sheol**—the only word rendered **hell** throughout the entire Old Testament.

In the morning of our Lord's resurrection, He said to Mary, "Touch Me not, for I am not yet ascended to My Father and your Father; to My God, and your God." (John 20:17.) The language of the so-called Apostles' Creed, which is coming more and more into vogue with all denominations, declares, "He descended into hell and rose again the third day." In a version of this creed published by the Presbyterian Board of Publication of Philadelphia, a foot-note very properly explains that the word **hell** here used is, in the Greek, **hades,** which signifies the state or condition of death.

This is a very important matter, which should be made widely known, because of the false conception of **hell** handed down to us through our creeds formulated in the "dark ages," and since a misinterpretation of **sheol** and **hades** has been given to the public mind—the impression that these words signify a place of torture. All this is wholly false, as every Greek and Hebrew scholar knows, and, if cross-questioned, will admit.

It is an important question to the public because this misconception of the meaning of the word **hell** is driving hundreds, yea, thousands, away from God and away from the Bible. They correctly reason that the teaching that our Creator foreknew and intended a hell of torture for His creatures is beyond conception, beyond be-

lier, and manifestly untrue, as no holy being could be so unjust, unkind, unloving. It is time that all such should see that the fault lies with the creeds and not with the Bible—that the Bible teaches a **hell, sheol, hades,** into which all go, both good and bad, and from which all will be called forth in the resurrection morning by the great Redeemer.

"Leading Captivity Captive."

A better translation reads, "Our Lord ascended on high leading a multitude of captives." These words are a pen picture representing a great King as a Conqueror returning from a victory over an opponent. The victor rides in a chariot at the head of the procession, surrounded by trumpets and acclaimers, and behind him follow the evidences, the proofs of his victory—either those whom he has captured and enslaved, or, as in this case, those who have been captured and enslaved and whom the Conqueror has set free.

The picture is graphic and wonderful, notwithstanding the fact that a considerable time has intervened between our Lord's triumphant resurrection and ascension and the evidences of His victory, which are following after Him. Of the great King of Glory Himself, let us remember that after He had suffered by the will of God, "the Just for the unjust," that He might set mankind free from sin and death, He was "highly exalted and given a Name above every name." He was made "partaker of the divine nature." He was no longer a man, for "Flesh and blood cannot inherit the Kingdom of God."—1 Cor. 15:50.

True, He still has as one of His many titles, The Son of Man, which identifies Him with our race and the work which He is in process of accomplishing for it and which He will finish during His Mediatorial reign. We are reminded by the Apostle that He was put to death in the flesh and made alive in the spirit—a Spirit Being. He died as a man this side the veil. He arose a New Creature the other side the veil—a Spirit Being. He was "sown in dishonor, raised in glory; sown a natural body, raised a spirit body." As the Church's Head and Forerunner He passed beyond the veil; and now shortly, as participants with Him in the glorious triumphal procession, will follow "the Church which is His Body," sharers with Him in the First Resurrection—His Bride.

Next in processional order, following the Bride class, the "very elect," will come the "great company" from every nation, people, kindred and tongue, the honored servants of the heavenly Bridegroom and Bride. "The virgins, her companions" (Psalm 45:14), will follow after the Bride into the presence of the great King, Jehovah. Next in processional order will come the Ancient Worthies, from faithful Abel down to John the Baptist, the last of the Prophets.—Matt. 11:11.

But these will come forth from the tomb in human perfection and not in the spirit perfection of those preceding (Heb. 11:38-40.) In their human perfection, similar to that of Adam before his transgression, plus their development in faith and obedience, these will constitute a first-fruits of Israel and of the world of mankind. Under their ministration, supervised by the glorified ones beyond the veil, the work of restitution and uplifting the captives of sin and death will progress until, at the close of that thousand years of the reign of righteousness, every human being of loyal character will be completely freed from the bondage of sin and death and imperfection and, with the Ancient Worthies, will come under the direct control of Jehovah Himself.—1 Cor. 15:24-28.

Thus the great Redeemer and Deliverer will not only present the saintly Church, blameless and irreproachable before the Father in love, but likewise will liberate all who will of Adam's race, now asleep and degraded. No wonder the Scriptures declare of the end of His triumphal procession, "He shall see of the travail of His soul and be satisfied."—Isaiah 53:11.

"And Gave Gifts Unto Men."

All the blessings which, in God's providence are now coming to the Church during this Gospel Age, and all the blessings that in the Messianic Age will flow to natural Israel, "the rebellious also," and all the blessings that will flow through Israel and its New Covenant to all the families of the earth, proceed directly or indirectly from the great victory which our Lord Jesus gained over sin and death.

Our text and context, as well as the Psalm from which the quotation is made, bear out this thought. It is because our Lord descended and because, in harmony with the Father's will, He left the courts of heavenly glory and humbled Himself to become a man, and then "humbled Himself to death, and even to the death of the cross," that His exaltation came as a reward of His loyalty to the Father's will.

And in the Divine Plan it is because His resurrection Body and glory were a reward, a blessing—His earthly body and nature and rights had not been forfeited through disobedience—that He had the latter with all its privileges to bestow upon Adam's dead and dying race. He gave the merit of that sacrifice, first imputedly, on behalf of all desirous of walking in His steps of self-sacrifice even unto death, that these might be, in the Father's good pleasure, counted as His members and companions on the heavenly plane.

To this end the first gifts were bestowed at Pentecost; and all of similar class throughout this Age have had opportunity for participation therein. Additionally gifts of helpfulness and instruction and assistance were provided through the Apostles, orators, pastors and teachers of the Church—for the qualification of these saintly footstep followers for the work of service in building up the Body of Christ, until the elect Body shall be complete.—Eph. 4:11-13.

Soon these gifts and blessings and privileges now granted and imputed to the Church will be no longer needed by the class being prepared for the heavenly Joint-heirship. Then the gift of the Messianic Kingdom, and through Israel the gift of the New Covenant (Jer. 31:31), will be bestowed upon the blood-bought world, granting to them individually the opportunity of recovering from all their defilement and imperfection.

Let us then hail this great Redeemer and Deliverer **Lord of all!** Let us bow our hearts to Him now and voluntarily put on the yoke of His service and suffer with Him "outside the camp," that we may be accounted worthy of sharing with Him in the glorious work of His Mediatorial Kingdom as His Bride and Joint-heir.—Heb. 13:11-13.

"Am I My Brother's Keeper?"

HOW long Cain brooded over his sacrifice being rejected by the Lord, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder we are not told—merely the fact is stated that this was the bitter fruit. The Lord did not hinder the murder, and even dealt most generously with the murderer to whose attention the matter is called by the inquiry, "Where is Abel, thy brother?"

As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Almighty was omniscient, all-seeing and his answer was in line with this. "I know not: am I my brother's keeper?" This question continually recurs, not only among the members of Adam's natural family but also among the brethren of the Lord's family, the New Creation. To what extent is one his brother's keeper? How far does our responsibility go?

Let us look first at the spiritual family. Its members are declared to be bounden or holden one to another by the cords of love, by membership in the Body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored.

Every Member Is Necessary.

The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary—that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to His disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love—it is not incumbent upon us to sacrifice our own interests for the world; but it is made obligatory that we have the Lord's Spirit toward all the household of faith, so that, as He did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own ease and comfort.

Terms of Membership in the Body.

According to this, the law of our Head, the terms and conditions of membership in His Body, we are our brothers' keepers; each one has a responsibility for his fellow—not to intrude upon him as a busybody, but to look out for his interests, his welfare, and to do all for that brother that he would have that brother do for him—yea, more than this: that he would lay down his life for his brother, as Christ loved the church and gave Himself for her.

If all the Lord's brethren could realize this to be the Divine rule governing the New Creation and realize that only those who live up to this rule are making their calling and election sure, what an awakening of zeal among the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flock! Let us take heed that no man take our crown—that we be found possessors of the Master's Spirit toward the fellow members, and thus be accounted worthy of a share in the Kingdom class.

As for the world: We are to remember that while there is a wide gulf between the natural man and the New Creature in Christ, nevertheless according to the flesh there is a brotherhood which we are not to disdain nor overlook. The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize.

Loving the Neighbor as Thyself.

They are our "neighbors," and according even to the Jewish letter of the law the neighbor must be loved as one's self—his interests are to be safeguarded as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered, Yes, each one should be on the lookout for the interests, the welfare of others as well as his own, and so doing would not be disposed to override or cheat his neighbor, but, according to the Golden Rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness and devoting all the energies of life along selfish lines and ambitious channels—we are not to expect the world to appreciate this high standard of the Divine Law. But surely all who are New Creatures in Christ should appreciate it, and in their dealings with the world, therefore, should not only be just, but more—loving and generous and kind, unwilling to injure, willing to bless.

Thus the Lord's people are to be peculiar people in that they unselfishly will seek to be their brothers' keepers, looking out for the interests of others as well as for their own interests; not necessarily laying down their lives for their neighbors, but ready to do good unto all men as they have opportunity, especially to the household of faith.

The Voice of Abel's Blood.

Putting the matter in figurative language, the Lord declared to Cain that Abel's blood cried from the ground for vengeance. It was another way of telling Cain that the Lord was omniscient, knew everything that transpired, knew that his brother had died at his hand. In this figurative sense all sin cries for the punishment of the wrong-doer—it is the voice of Justice.

The Apostle Paul, referring to the death of our Lord, who similarly was murdered by His brethren, and whose blood might be expected to cry out against them, against the whole world of mankind, tells us that, instead of crying for vengeance, our Lord's blood—shed as a sacrifice on our behalf, as an atonement for our sins—cries out not for justice but for mercy! O, how gracious, that our dear Redeemer laid not the sin to the charge of those who crucified Him and despitefully used Him, but that in His generosity He is willing to make an appropriation of His precious blood on behalf of the sinners, to effect their reconciliation to God by the blood of the cross—by His death on the cross!

The Apostle's words are that the blood of Jesus speaketh better things for us than the blood of Abel. (Heb. 12:24.) Let us not forget that blood stands for or represents something higher than itself—that when we speak of the blood of Christ we are not referring merely to that which coursed His veins and arteries and which flowed from His wounded side, but we are speaking of that which the blood represents, namely, the life: as the Lord said. "The Life is the blood."

Redemption By the Precious Blood.

Hence, whenever the shedding of Blood is referred to, the giving up of life, the death, is the main thought—thus the passage, "We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ," signifies that we are redeemed with the incorruptible life of Christ—the life which was not under penalty, not forfeited, not condemned, but approved, and which was yielded up as a sacrifice, a corresponding price, a ransom, for the forfeited life of Adam and his race.

The curse of God was upon Cain, the murderer—Divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed, and according to his own language felt his condemnation and outcast condition severely. The Lord declares through the Apostle that no murderer hath eternal life. This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, could not, according to Divine arrangement, be granted that great boon or blessing—he himself must die, because unfit for life.

Hope for Cain.

This does not mean that there will be no hope for Cain in the future: we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, not only will receive a just recompense or punishment for their sins, but also secure a measure of the blessing which God has provided for every member of the race through the dear Redeemer, who bought us with His precious blood.

On the other hand, for one of the Lord's consecrated ones, begotten of the spirit, to commit murder intentionally, willingly, in the first degree, would undoubtedly mean his Second Death; because it would signify that the spirit of love, the Spirit of God, must have entirely perished in his heart ere such a deed could be deliberately and intentionally committed. We would have no hope for such an one. More than this, for wilful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the Second Death.

However, because of the weakness of the flesh it would be very unsafe for any of us to attempt to judge closely upon this point. But it would be well indeed that we should be fearful along these lines, as the Apostle suggests, "Let us fear, lest a promise being left us of entering into His rest any of us should seem to come short of it." (Heb. 4:1.) Let us fear, therefore, any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. Let us strive more and more that the new mind shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

TRUST IN THE LORD.

O trust thyself to Jesus,
When conscious of thy sin—
Of its heavy weight upon thee,
Of its mighty power within.
Then is the hour of pleading
His finished work for thee;
Then is the time for singing,
His blood was shed for me.

O trust theyself to Jesus,
When faith is dim and weak,
And the very One thou needest
Thou canst not rise to seek,
Then is the hour for seeing
That he hath come to thee;
Then is the time for singing,
His touch hath healed me.

O trust thyself to Jesus,
When tempted to transgress
By hasty word, or angry look,
Or thought of bitterness.
Then is the hour for claiming
Thy Lord to fight for thee;
Then is the time for singing,
He doth deliver me.

O trust thyself to Jesus,
When daily cares perplex,
And trifles seem to gain a power
Thy inner soul to vex.
Then is the hour for grasping
His hand who walked the sea;
Then is the time for singing,
He makes it calm for me.

O trust thyself to Jesus,
When some truth thou canst not see
For the mists of strife, and error,
That veil its form from thee.
Then is the hour for looking
To him to guide thee right;
Then is the time for singing,
The Lord shall be my Light.

—Selected.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

"Bill Arp" the Southern journalist said editorially:

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, No. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, viz., $3.30 prepaid.

Human Immortality, Divine Immortality

"He brought life and immortality to light through the Gospel."—2 Tim. 1: 10.

ALL AROUND US we see what the Scriptures designate as a reign of sin and death. The various forms of life in nature—the grass, the flowers, the lower animals and man—exist for a brief summer time of life, then wither and die. This does not strike us as strange, except in conjunction with humanity, and that because of man's greater intelligence — his appreciation of the value of life, his growth in knowledge and his ability to use life's opportunities with his increased wisdom.

The disposition to shun death is not peculiar to man; it is the law of nature. The smallest creature, by instinct, flees from death. The law of self-preservation is properly said to be the first law of nature. The lower animals, like man, have sensation, an appreciation of pain; but all these things are much more pronounced in humanity than in the lower animals; and the lower the form of life the more slight are these sensations. We are not defending vivisection, but we quite agree with scientists that the pain, the suffering of the lower animals, is as nothing in comparison with that of humanity. We even note the fact that the more refined a human being, the more intense his suffering. Correspondingly, refinement and intelligence bring fear of death and desire for life everlasting.

All mankind seem, instinctively, to hope for a future life, even though with the majority the hope is accompanied with dread respecting its conditions. However, only the Bible reveals a rational basis for faith respecting a future life—a survival of the general death conditions everywhere prevalent. The heathen hope for a future life, but none of them furnish a logical basis for such expectations. Only in the Bible can this be found.

The heathen hope is represented by their great philosophers, Socrates and Plato. Their hope is, in brief, that, in view of man's great superiority over the beast, it must be he will have a future, even though to all appearances death means the same to the human as to the brute. The Bible explains that man was indeed created in his Maker's image and likeness and granted the privilege of eternal life on condition of obedience, but that he disobeyed and therefore became subject to death; and that death, the penalty, effects him exactly as it does the brute creation. But the Bible does not leave the subject here. It tells of God's pity and love, and of His provision to rescue mankind from sin and from death.

God Meets Man's Emergency.

Since the Divine purpose is that only the perfect may live, Adam and his race, as imperfect sinners, could not have eternal life after a violation of the Divine Law; but to meet this emergency, Divine Love provided a Redeemer, who died, "the Just for the unjust"—"As by man came death, by a Man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive; every man in his own order" (1 Corinthians 15:21-23).

Thus God has manifested His character in a way and to a degree which could never have been known to angels or to men had He not permitted sin to enter the world. His Justice has been manifested in the infliction of the death penalty upon our race for six thousand years. Divine Love has been manifested in the arrangement made by which the Only Begotten Son of God, on the heavenly plane, counted it joy to leave His glory and honor and be made flesh and die for our sins. Before the Divine Plan shall be fully consummated, God's Wisdom and Power will also stand fully revealed through His dealing with sin and sinners.

Through the merit of Christ's death, Adam's transgression will be fully offset, and the penalty of Adam's sin will be fully paid to Justice; and Adam himself and all of his posterity, who have shared his penalty, will be set free from the sighing and crying, the pain and trouble, mental, moral and physical, incidental to the execution of the death sentence against sinners. Thus, through the death of Jesus, Divine provision has been made for a future eternal life for mankind — for so many as will appreciate the privilege and conform themselves to the Divine laws and avail themselves of the privileges which will be granted.

The World's Salvation Waits.

How natural it is for us to be impatient! The few years of our lives, measuring our knowledge and experience, leave us little appreciation of the span of Eternity, from the Divine standpoint. We are inclined to say, If God designs to do anything for man's aid, why does He not do it immediately? We cry out, O Lord, haste! haste! Behold Adam's children, mentally, morally, physically, in a deplorable condition, unable to help themselves, dependent upon Thy mercy, Thy salvation! Like sheep we are laid in the grave; like the brute beast we seem to perish; we have only a promise of a salvation from death through the Redeemer, and a resurrection from the condition of death.

But God will not be hastened. He has a wise as well as gracious purpose. He has a definite time for every feature of His great work. He had allowed four thousand years to pass before He even sent His Son to begin the work of redeeming mankind, by the payment of a ransom-price. He has allowed nearly two thousand years since to elapse without recovering mankind from sin and death conditions. It is for faith to trust; and yet it is but natural that we should inquire, why this delay? For what does God wait so long? The reply is twofold:—

(1) God leaves time for the birth of a sufficient number of Adam's children to people or fill the earth, purposing that the powers of procreation and the begetting of children shall not continue in the future as in the present. He declares to us that those who attain to that world to come "will neither marry nor be given in marriage," but in this respect will "be like unto the angels," who have no children, who do not propagate their kind.

(2) Incidentally, in connection with man's fall and recovery, God purposes a most wonderful manifestation of His Wisdom, Love and Power in the bringing into existence of a new race of beings, not only higher than human nature, but higher also than angelic natures. God purposes a New Creation, whose members will be limited in number and all be made partakers of the divine nature—"far above angels, principalities and powers." This New Creation, the most wonderful exemplification of Divine power ever manifested or ever to be manifested, He has arranged shall be developed during this Gospel Age and in conjunction with the reign of sin and death. It is to be developed from amongst sinners, and is, in rank and time of development, to take precedence over the salvation of humanity from sin, sickness, sorrow and death, to perfection and Paradise restored, world-wide.

The New Creation Divine.

We have already mentioned the glorious exaltation purposed of God for the New Creation. St. Peter tells us that these will attain the divine nature; and this attainment will be through, or by means of, the power of God working in the heart as the result of faith in "the exceeding great and precious promises" (2 Peter 1: 4). These will not be coerced into obedience—theirs will be voluntary submission to the Divine will. The test upon them will be loyalty and faithfulness to God to the very limit — to the extreme of self-denial, and voluntary humiliation in the service of righteousness, following in the footsteps of Jesus.

Indeed, Jesus is the first and the Head of this New Creation. None could attain it except by and through His aid. He is the Captain of their salvation. He is their Forerunner in this great "race" to which, with Him, they have been invited of God—the reward of which, to the faithful "overcomers," will be "glory, honor and immortality."

Seeking for Immortality.

The Apostle writes concerning the Church, the elect "little flock" of called, chosen and faithful ones. He tells us that by perseverance in well doing we are to attain glory, honor and immortality; and that this reward, to the faithful, will come in the First Resurrection, when mortality shall be clothed upon with immortality; when the new body, glorious and of the divine nature, will be granted to each of the faithful, as instead of the fleshly and imperfect bodies of the present trial time. In other words, our trial is not to demonstrate the perfection or imperfection of our flesh, for this is already known to God and to us, and to all. "In my flesh dwelleth no perfection." The trial is to demonstrate the loyalty of the will and of the heart. It is faithfulness in conquering the will of the flesh and bringing into subjection to the will of God all the powers of the natural body, so far as possible. It is the test of its loyalty to principle, to righteousness, to God.

St. Paul, as one of these loyal ones, declared before his death, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to all those also who love His appearing." This includes all who are hungering and thirsting and striving for that righteousness which Messiah's Kingdom is to bring to the Church through the First Resurrection. Righteousness will eventually be brought to the world through the establishment of the Messianic Kingdom, which will put down all things contrary to the Divine will, and uplift every person and principle loyal to God.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

The immortality for which the Apostle declares the Church is to seek is of a different kind entirely from that which the world may expect. It is a different kind even from that which the angels possess. It is the immortality which is a feature or quality of the divine nature. This immortality, the Scriptures assure us, was originally possessed by the Heavenly Father alone. We read, "Who alone hath immortality, dwelling in the light which no man can approach, whom no man hath seen nor can see." The only begotten of the Father, the **Logos,** when made flesh, revealed the Father to mankind (John 1:18). The faithfulness of the **Logos** as the Man Christ Jesus was rewarded by the Father with glory, honor and immortality — the divine nature.

And this great privilege has been given to an elect "little flock," the Bride class, to become associated with Jesus in the sufferings of this present time and in the glory to follow. The invitation to the Church is to follow the example of Jesus, their Redeemer, to walk in His steps, to sacrifice earthly interests and with Him become partakers of the divine nature — glory, honor and immortality (2 Peter 1:4). Our Lord Jesus corroborates the same thought, saying, "As the Father hath inherent life (immortality, in the highest sense of the word—deathlessness), so hath He given unto the Son that He should have inherent life," and that He might give it unto whomsoever He would—the Bride class, the overcomers, "more than conquerors."

Everlasting Life For Humanity.

As we have seen, the Almighty alone possessed inherent immortality until He gave it as a reward to His glorious Son, "The Beginning of the creation of God." By and by, in the First Resurrection, when the elect "overcomers" shall enter upon this same plane of immortality, the opportunity to become of this nature will be closed, so far as the Scriptures declare.

The immortality enjoyed by the angels, otherwise spoken of in the Scriptures as everlasting life, is not inherent immortality, but an eternal maintenance in life by the Creator, subject to the condition of obedience and righteousness.

In this same sense of the word Adam was immortal, but his immortality was dependent upon his obedience. When he disobeyed, Divine provision for his sustenance was withdrawn. He was expelled from Eden that the sentence of death might take effect, "dying, thou shalt die." Similarly, Satan and others of the angels, because of disobedience, will be destroyed, hence their immortality was conditional, as was that of humanity.

The redemption to be accomplished by the Redeemer during His reign as Messiah is to reinstate all the willing and obedient in human perfection and Divine favor, as these were enjoyed by Adam before his transgression. All the wilfully wicked, all not desirous of returning to fellowship with God through the Redeemer, will be destroyed in the Second Death. The test will be so thorough, so crucial, that God declares that there shall be no more crying, no more dying; which implies that there will be no more sin—that the lessons connected with human and angelic transgression will be so thoroughly learned that those found worthy of eternal life will have their characters eternally fixed in respect to righteousness and sin, as God's character is fixed and unchangeable.

Life and Immortality.

The Scriptures, as we have already intimated, use the word **immortality** in a more restricted sense than is common in our general usage. They apply the word to the Father and to the Son, and to the Bride, the Lamb's Wife. The blessing of everlasting life provided for angels and for men found obedient to the Divine will is Scripturally called, not **immortality,** but everlasting life.

Thus the Scriptures explain the twofold work of Christ: (1) The work for the world, in providing for all the willing and obedient of mankind, everlasting life; (2) the work for the Church, in making possible for the willing and obedient of the Bride-class, glory, honor and immortality, the divine nature. The Scriptural expression is that "Christ brought life and immortality to light through the Gospel" (2 Timothy 1: 10). Everlasting life was intimated in the remote past, but not specifically stated. The declaration that "the Seed of the woman" should "bruise the Serpent's head" implied a recovery from sin and death, a victory over the Adversary, a release of mankind from the death penality.

But it was not specific. The promise of God to Abraham, that in his Seed all the families of the earth should be blessed, contained an intimation of a Divine provision for the restoration of humanity from death and the present fallen condition, a restitution to eternal life conditions. But there was nothing specific in it.

The Glory to Come.

Not until the Savior appeared and made His consecration unto death, on behalf of the race, was it proper for even Him to give such assurances. But after His consecration, during the three and a half years of His ministry, He declared His mission to be the seeking and recovery of that which was lost, and the giving to His footstep followers of a share with Himself, not only in the sufferings of the present time, but in the glory to come. Now is the time in which, by holiness, faithfulness, loyalty to God and to the Truth, and the laying down of life for the brethren, we may make our "calling and election sure" to the highest imaginable reward — glory, honor and immortality, the divine nature.

"PRAY ALWAYS"

A LITTLE QUOTATION from somebody's brain seems wonderfully fitting in the consideration of our text —"Prayer is the soul's sincere desire, uttered or unexpressed." It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul's sincere desire. Prayer that would not be the soul's sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to accept our feeble expressions.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) The things which the Lord has promised to His people are things which eye hath not seen nor ear heard, neither have entered into the heart of man.

Whoever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy Kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the Church,

Should Pray for Forgiveness Even as We Forgive.

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord has **promised** peace he should **look for** that peace, should expect it. We should pray to God for the things that we think we ought to have. But we are to take His superior wisdom as expressed in His Word as our guide; and we are to ask according to His Word. If we have a measure of peace and of blessing, we should pray all the more for the **fulness** of joy. While we have been cleansed from original sin by the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, "Forgive us our trespasses." This request the Lord answers on condition that we ask for forgiveness of our trespasses **as** we forgive those who trespass against us. So the Christian will find a great deal to pray for in all of life's affairs.

The Christian, however, should not be so absorbed in meditation that he cannot do his work. But the spirit of prayer should be with him, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for His blessings and to look to the Lord regarding all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. We do not cease to ask for the coming of the Kingdom simply because we have asked for it once. We acknowledge that all good things come from Him and that "no good thing will He withhold from those who walk uprightly."

I. B. S. A. Tabernacle, 7th Ave., Between Pike and
Special Service for Public, Sunday, 7.45
Undenominational All Invited No Co

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. III. BROOKLYN, N. Y. No. 10.

MISSIONARIES IN CHINA

REMARKABLE DISCLOSURES BY ONE OF THEM

"China will never be Christianized!"

This is the belief of the Rev. August H. Bach, a missionary of Canton province, China.

As a missionary, the Rev. Mr. Bach served twelve years among the Chinese. During that time he studied them closely, their manners, customs and habits. He is probably as well versed in Chinese lore as any white man of the Orient, and knowing the Chinese as he does, he declares that the Christian churches of the world are wasting thousands of pounds every year in China, through a wrong way of doing mission work.

Here are some of the hard facts which he sets forth for the consideration of the hundreds of churches which annually pour their contributions into the Chinese mission field:—

Chinese Soul-Life.

"The religion of today in China is Confucianism among the educated classes, and absolute atheism among the working people," asserts the Rev. Mr. Bach. The Chinese government favors both, and they satisfy Chinese soul-life. Christianity is considered as 'foreign,' and, therefore, officially bad. **No boy of a Christian College is admitted to examinations.**

"It can be said that by means of the new schools Confucianism will be revived and form the established religion of China. By that, Christianity has run up against a brick wall. After twelve years of work among the Chinese, I may say that the longer a white man lives in China the more willing he is to admit that he knows less and less about the heart of the Celestial.

"They like only too well to use the missions as a means of advancing their own personal interests, and the missionary sees too late that his success has only been an imaginary one.

"One great hindrance in working in China is the different denominations, whose special doctrines are brought over. What can John Chinaman do but laugh when one missionary wants to immerse, the second to sprinkle, while the third advocates no baptism at all, the fourth asks him to keep Sunday—and the next one condemns them all, and teaches that the keeping of Saturday will open the golden gate?

"These Chinese, smart as they are, only like to take advantage of these circumstances; the cunning and deception of the Oriental has been pitted against the Christian forces, and in many cases Christianity has come off second best. In a good many stations, nine out of ten return to their old form of worship as soon as the mission does not offer any practical advantage.

Desert the Church.

"For nine years I mostly worked on educational lines, and found the Chinese very smart students. **But out of the 600 to 700 students not one remained a Christian, but as soon as there was opportunity to go into government service they forgot all about Christian teaching and changed into good Confucianists.**

"Mission schools, worked and kept up by foreign money, are much liked by the Chinese, because they can get education without paying for tuition, and have a white man as friend if any official tries to squeeze some cash out of them. **I am convinced that any money for mission schools is simply wasted.** If the Chinese want Western learning let them pay for it.

"Just as little sympathy I feel for the medical missions. Mission societies all over the world are spending thousands of pounds annually on hospitals for the Chinese; they send over medicines, and **not one Chinaman is in doubt that his native medicines are much better.**

Oriental Civilization.

"Still less I think of those who want to work on **civilization lines.** It is ten to one that the first Chinaman they meet upon their arrival will be highly polished and far advanced in Oriental civilization; take that man out of his place, and make him 'half and half,' and he is good for nothing. Nothing is worse than a half-Europeanized Chinaman, and **'missions'** which go out for the civilization methods **are neither Christian nor missions, and ought not to be supported by the churches.**

"Now there are some missionaries who simply bring the Bible to the people. Is their success better or worse than the success of the industrial, medical, or ethical missionary? Yes and no: yes, because they may find some believers; no, because they will not find very many who stay with them for any length of time.

"I highly esteem the fact that hundreds of Christians died in the Boxer troubles, but at the same time many sacrificed to their idols. A Chinaman may astonish you by the way he takes in Christian teaching, and by-and-by show that his Christianity was only an outward show.

"I remember a Chinese pastor, who **for over thirty years preached daily,** and yet **one day before his death he confessed that all the time he had worshipped his idols, too,** and he wanted to be **buried in a heathen way.** Yet at the same time, Christians of one year's standing suffered martyrdom gladly.

"One Chinese Christian I remember was a handsome fellow, with the most polished manners. He seemed to be thoroughly good and trustworthy, and I would have wagered anything upon his honesty and integrity. One morning I woke up to find that he had been arrested as a murderer and pirate. They produced indisputable evidence of his guilt. I was utterly dumbfounded. This man was in the daytime a clean, honest gentleman, but at dark he girded on his daggers and pistols and became a murderer. He had been doing this for a long time.

Revival of Confucianism.

"It seems that since the Russo-Japanese War, Confucianism has revived in a wonderful way. Officials, students, and scholars united to give Confucianism a new lift up. Now they are the leaders of the common people, and as long as they are so hostile against Christianity, Christianity can make but very slow progress, if any progress at all.

"Another reason which makes Chinese hostile to missionary enterprise is that white men have **not always shown themselves true to their professions.** White man and Christian are the same to any Chinaman. The Chinese, be they Mohammedan, or Buddhist, Confucianist or Taoist, are forbidden the drinking of intoxicants. Therefore, it is considered very bad to get drunk. Many white people in the East, soldiers and sailors especially, get drunk, and act in foolish ways. Then the Chinese will carefully call your attention to these men and say that, if this is the outcome of Christianity, they will rather have none of it.

Foreign Money Only.

"Mission work in China, with its churches, schools, institutions for deaf and dumb, hospitals, etc., looks very nice to an outsider, but one feels sore to know that all these institutions are kept up by foreign money, and break down the very day that money fails to come. If the Chinese had any use for them, they would keep them up by themselves, because China is a rich nation.

"As to the future, I do not see that Christianity will make much headway in China. Since the Boxer uprising, and especially since the Russo-Japanese war, the Orientals have gone over to a passive resistance, and the successful American and Japanese boycotts have strengthened their courage. One of the Shanghai papers, speaking on this subject, said:

" 'Foreigners brought over Christianity, liquor and opium. Christianity spoils our families, and teaches us to despise ancestral worship; liquor ruins our family life, and the morals of the people; opium makes us slaves of the white devils and draws all money out of China. We have to fight the three, and we will be the mightiest power under heaven.' "

Old Fashioned Revival Wanted in Wall Street

"Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14: 34.

MANY BESIDES OURSELVES surely were astonished to read the following extract from the Wall Street Journal, under the caption, "What America Needs":—

"What America needs more than railway extension and western irrigation, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily, family prayers before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean the country of filth, of graft, and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

This reached the eye of Bishop Candler, whose comment is so appropriate that we cannot do better than quote it here:—

"This editor is right in calling us back to more earnest forms of life than all these things involve. He wants religion in the home; he calls for lives of prayer; he insists that we need the most earnest type of religion to save the country from moral wreck. And he is right. But can we get that sort of religion under the spur of the motive to which he appeals? Hardly.

"We cannot get a revival of religion by **seeking** a revival of religion. Nowhere in God's Word are men admonished to seek religion or to seek a revival of religion. They are always urged to seek God. All the revivals of religion which have blessed the world in the history of the past have come when men have undertaken to seek God. None have ever come otherwise. We cannot deify even a revival of religion. God must be the Supreme Object of our love and desire.

"Men Called Preachers Have Explained Away the Word of God."

"Herein is our trouble—we have lost God. Men called preachers have explained away the Word of God, making it no longer a sure Word of Prophecy, but an antique for the critics to analyze and discuss. The Moral Law has been lowered. The Ten Commandments have been reckoned as a piece of Mosaic plagiarism applicable to the moral needs of ancient nomads in the wilderness, but have no more than a qualified bearing on the life of today. The Sermon on the Mount has been treated as 'An iridescent dream.'

"The Lordship of Jesus Christ has been denied, while treacherous compliments have been poured out upon His Name, as that of a great Teacher and a noble martyr. His teachings have been defied or set aside wherever they have stood in the way of a rampant worldliness or an insurgent rationalism. The outcome of it all is that multiplied thousands have lost all knowledge of God in their souls. To all intents and purposes God is dead to them. They take no account of His will in any of their plans and doings, but live as if there were no God. They are atheists without taking the trouble to declare formally the atheism which they have inwardly accepted.

"The people must now be called to seek God. He is a real, living Person, and He will be found of those who sincerely seek Him. But He must be sought as the supreme need of the lives of men. He must be sought for His own sake. He will not be found of men who seek Him simply to remedy a bad commercial situation, or to cure social and political ills. He will not consent to be used as a sort of celestial and Omniscient Chief-of-Police to help us suppress grafting and stealing and licentiousness.

"It is quite true that if all the people turned to God they would be turned away from every evil thing. But they will never turn to God until they feel that the worst disaster in life is that one should fail to know our Heavenly Father. They must be made to feel the sorrowfulness of the orphanage of the soul until, like the prodigal of the parable, they begin to say each within himself, **'I will arise and go to my Father.'**

"We have had already too great a disposition to try to use God for all sorts of social ameliorations, moral reforms, and political renovations. It is time now we sought Him for Himself alone. It is time we began to cry with the Psalmist, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee.' Then indeed we shall find Him, when our hearts pant for Him as the hart panteth after the water-brooks."

Difficulties in the Way.

The words of the Wall Street **Journal** respecting the need of the old-time religion are along proper lines. The Bishop sees clearly what we also have so frequently pointed out, namely, that the so-called New Theology, Higher Criticism and Evolution theory have so undermined faith that it would be folly to look for a return of the pious earnestness of the past, which was built upon a living faith, even though it was not the pure faith "once delivered unto the saints" (Jude 3).

We do not admit that none today are pious; that none are what St. Paul styled "sanctified in Christ Jesus" (1 Cor. 1: 2). We claim that there are as honest, as upright, as loyal children of God today as ever lived in the world. But they are few. The vast majority, under the false teaching mentioned by the Bishop, have utterly lost the "faith once delivered to the saints." The great majority of professed Christians are drifting. Long ago they gave up the creeds of the "dark ages," and, believing that the Bible taught the same things as the creeds, it also is being abandoned as too absurd for present-day intelligence. Higher Criticism (another name for infidelity and opposition to the Bible), Evolution, Christian Science, Theosophy and Atheism have swallowed up the majority of the intellectuals of the Churches, and the mediocre masses are rapidly following them into the outer darkness of unbelief and godlessness.

It is impossible for an honest man who has lost his faith in God, and in the Bible as the Word of God, to take a real heart interest in prayer meetings, in Bible study and in attempted holy living. He finds nothing substantial for his faith to rest upon. He scorns to be a hypocrite. Hence the old-time religious life is not to be generally expected.

Modern Revivals Unsatisfactory.

Modern revival methods (slangy talk, clownish actions and a pretense that rising to one's feet in a public assembly means Christian reformation and Spirit-begetting) is too foolish for thinking people of the class represented by the Editor of the Wall Street **Journal.** It is not for us to say that absolutely nothing is accomplished, and that all fall away who, under excitement, stand up to be prayed for, or to indicate that they prefer to spend eternity in bliss rather than in torture. We do, however, mean to say that such persons are bewildered, if no worse, and a year after, we fear, are as bad or worse than the year before. This is because they are not really converted —because they have no real foundation for faith given them, and have no faith to put upon such a foundation. They are not even what St. Paul styles "babes in Christ" (1 Cor. 3: 1), for only the Spirit-begotten belong to this class.

What is Really Needed.

The revival really needed should not be looked for nor expected amongst worldly people. They have nothing of Christianity to revive. It should begin with Christians who have not yet lost all their faith in God and in the Bible. These should become awakened to the fact that spirituality and faith are at a low ebb. Their prayers should ascend to God, and their Bibles should be studied as never before. They should make use of present-day helps in their Bible study and become fervent and revivified of spirit through a better understanding of the Scriptures. They must see that the Bible was not properly represented in the creeds of the

(Continued on 2d page, 2d col.)

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
W. F. HUDGINGS, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

CHARGES "OLIGARCHY"

And Padding of Statistics to Make a Good Showing.

Rev. Henry Spencer Booth, in resigning as pastor of the Centenary M. E. Church of Morristown, Tenn., wrote the following to Bishop W. F. Anderson:—

"I herewith formally tender my resignation of Centenary church, of Morristown, Tenn. News of this action, together with some of my reasons therefor, has doubtless already reached you indirectly. For a long while I have realized that the hour is ripe in which to begin cutting, in dead earnest, at the roots of the evils that are sapping the vitality of Christianity. I decided to take up the axe, but it is a hefty one and the restricted sphere of the average pulpit does not afford sufficient latitude in which to swing it with proper vigor. I decided, therefore, to come out where breathing-room, at least, could be had and mean to ply the blade with my utmost strength. And, as 'charity begins at home,' I shall commence with our own denomination.

"In the first place, while it is true that we do not baptize by immersion, there is still too much 'watered stock' in Methodism. Too many high pressure methods are used. **The padding of her statistics, in order to make a fine showing, is the easiest thing in the world.** Hundreds of the so-called conversions reported at the annual conference of the preachers and district superintendents are the veriest fudge. But all these things we have to do to maintain our 'prestige.'

"Again, we have gone so far daffy on 'organization' and 'machinery' that we have largely crushed and ground the life out of what real religion we have had. In these times the Methodist preacher has become more a servant of the 'system' than of Almighty God. **And, as for ecclesiastical politics and wirepulling at our annual and general conferences, we can give 'Uncle' Joe Cannon and his crowd points any day.**

"I am in this fight to stay. For you, personally, dear Bishop Anderson, I entertain only the highest regard and affection. But in this case, personalities are apart from the issue. Along with other things, I am after the system. I call on Methodist preachers everywhere who are weary of acting as puppets in the toils of a great ecclesiastical machine to unite in opposing the abuses and espionage to which they are constantly subject and to protest vigorously and forcibly against the oligarchy. With all kind wishes, I remain,

ASTOUNDING FIGURES.

More Spent for Liquor Than for Church and Meat Combined.

"In the United States last year, according to very carefully compiled official statistics, $1,500,000,000 **was spent on liquor or more than was spent on education and the work of the church combined, the excess being enough to pay for all the meat consumed in the country.**

"As indicating how **excessive is interest in sports,** the preacher stated that at a single baseball game in the city of Philadelphia $36,000 was expended, people, in order to secure a desirable place from which to view it, standing from 10 o'clock Sunday night until 1 o'clock Monday afternoon."—Exchange.

A PROBLEM HARD TO SOLVE.

"Most serious, indeed, is the small increase within the last few years in church membership in most every country on the globe. Every denomination in England is bewailing this unpleasant fact.

"In the United States the Methodist Episcopal church, the largest Protestant denomination in that Republic, with a total communion roll of 2,471,146, for last year showed an increase of only 14,044, less than three fifths of one per cent!"—London Daily Mail.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

(Continued from first page)

past; that it is in direct opposition to many of the doctrines of the past which have justly become repulsive to intelligent minds.

When once they get the proper focus on God's Word, one passage illuminating another, their faith in God and in the Bible will become a living one, a moving one, and, with this spirit, faith and works will come—Christian zeal, fervency of spirit in the service of the Lord. With these in turn will come activities in helping one another, activities in family worship, in Bible classes, in prayer and testimony meetings, etc. Then, as the Master said, they will let their light shine and the worldly will see and be influenced by these living epistles known and read of all (2 Cor. 3: 2).

Most Important Points.

It is useless for any to attempt to believe or to attempt to teach others that God is great and just, and loving, while at the same time teaching that He prepared, before the foundation of the world, an immense torture chamber in which thousands of millions would be forced to spend eternity. How our forefathers could believe this and yet believe somehow or other that God is Love we do not understand. It was their faith in God's Love, and not their faith in eternal torment, which constituted the power of God working in them for good and which offset the errors of their creeds to a large degree. But no one of today who is at all awake can any longer think of worshipping a God inferior to himself. A God unjust and unloving, or kind but powerless, can no longer be worshipped in spirit and in Truth.

What the world needs, and what, first of all, the Church needs, is to get doctrinally straight in respect to the Almighty's character, and in respect to His purposes for His human creatures. As soon as that condition of mind shall have been reached there will be no need to pray or ask for revivals of religion—they will follow irresistibly.

But what do we see opposing any such desirable denouement? We see two hundred thousand Protestant ministers and Sunday-School superintendents working against such desirable results. We see about two-thirds of them advocating Higher Criticism-Infidelity and one-third of them striving to hold the people in ignorance respecting the teachings of the Bible concerning man's future—seeking, by inference at least, to uphold the atrocious doctrines of devils foisted upon God's people by the great Adversary during the "dark ages." It is a sad picture. Has it no silver lining?

The Cloud's Silver Lining.

There are still a saintly few in the world who are not bowing the knee to Baal, not worshipping the golden calf of mammon, not wandering, not seeking to prove that they are descendants of monkeys, not seeking to figure God out of creation and to say that nature is God. In this time, when others are going into outer darkness, these children of God, feeding upon His Word, are being blessed and refreshed in spirit as never before. To them God's Word is shining more brightly as the days go by; the rough places are becoming smooth and the dark places clear. To them the glory of the Divine character is being revealed. The secret of the Lord is with them. He is showing them His Covenant and making them to understand many of the deep things of His Word, which the natural eye has not seen, nor the natural ear heard, neither have these things entered into the heart of the natural man—things which he hath in reservation for them that love Him.

These are now seeing that the Kingdom for which He taught us to pray is not a myth; these are seeing that it did not come at Pentecost, nor when Papacy was established, nor with the establishment of any of the sects of Christendom. Consequently, they are now praying from the heart, "Thy Kingdom come," and waiting for the glorious Messiah, promised to begin His great work of blessing natural Israel and through Israel all the families of the earth (Acts 15:14-17; Acts 3: 19-23).

These see that the Kingdom of God's dear Son is to be one of "power and great glory"; that before it, in a time of trouble, every other religion and influence will crumble to dust; that Satan shall be bound, and for a thousand years the most blessed influences favorable to righteousness will be brought to bear upon mankind.

Church and World Standards.

During the "dark ages" the fact that the Church is a specially called, chosen, faithful class (and only "a little flock"), was seen and preached to some extent. But this lofty Church standard was difficult of application to the world, and the world's hope, under a different standard, was not seen. It clarifies our minds greatly when we recognize that the elect few are intended by God to be the world's instructors and helpers by and by, when the world will be granted an opportunity of rescue from sin and death—not to heavenly conditions, but to earthly Restitution of all that was lost by Adam's transgression and redeemed by the great sacrifice of Calvary (John 3: 16; Isaiah 35).

After learning that the hell to which the world goes in death is the grave, and that it is an unconscious condition, a "sleep," the next lesson is the resurrection of the dead—"Many that sleep in the dust of the earth shall awake, * * * some to shame and lasting contempt" (Dan. 12:2). Mankind fall asleep with experiences only with unrighteousness and very indistinct glimpses of holiness and saintship. When awakened they will recognize the glory, honor and immortality of the saintly Bride of Christ and be recipients of her loving care and blessing, in proportion as they respond to the blessed privileges of that time. As the Restitution work shall progress, and they obediently rise from their degradation, their shame and contempt will gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

Error Losing its Power.

Intelligent people no longer believe the God-dishonoring doctrine of eternal torture, nor even the doctrine of purgatorial suffering. Having lost these, they are doubting every religious teaching. What they need to see is the Bible's presentations. They should see the "high calling" now extended to the faithful, saintly few and should sit down and count the cost before undertaking so great a contract as to become members of that Royal Priesthood.

If they do not accept this, the only call now extended, they should have in mind that there is a general law of Retribution operating expressed in the terms, "Whatsoever a man soweth, that shall he also reap." They should understand clearly that every thought and word and act of theirs will have to do with their future Judgment and affect them more or less favorably in the awakening, when Messiah's Kingdom will provide to every man a full, gracious opportunity of Restitution to human perfection in a world-wide Eden.

To the time of the Kingdom belongs the statement, "Righteousness exalteth a nation." This will be a reign of righteousness, and, by Divine direction, will have control of the whole world for the uplifting of all mankind redeemed by the precious blood of Calvary. At present, in every kingdom under heaven, we see exemplified the latter part of our text, "Sin is a reproach to any people"—to the whole world. Let us accept the direction of God's Word and set our faces toward righteousness with greater zeal than ever—to attain Divine favor, either by the "high calling" of this present time or by the blessed Restitution times soon to be ushered in (Acts 3:19-23).

WHY JESUS REFUSED TO PRAY

"I pray not for the world but for those whom Thou hast given Me."—John 17: 9.

WHEN, YEARS AGO, we believed that an eternity of torture awaited all who do not accept God's "call" of the present time, we had great difficulty with this text. We asked, is it possible that our Redeemer was selectively unjust in His dealings with our race? Can it be true that the Heavenly Father merely calls and draws a predestinated few to Himself and to everlasting bliss? Can it be true, as our catechisms recite, that God and Jesus "passed by" the great mass of mankind without drawing them, without calling them, without giving them the hearing ear, without opening the eyes of their understanding? Can it be that all these blind and deaf, unsought, undrawn, uncalled and unprayed for by the Savior, are going down to eternal torment? Our heart answered, No! But our brain was confused by the errors, the misinterpretations of the Bible, which we had received.

John Wesley's "Free Grace."

Trained in the Doctrine of Election and Predestination we, like hosts of others, felt somehow that Brother Wesley's teaching of Free Grace was more noble, more God-like, than Brother Calvin's teaching respecting Election and Predestination.

Nevertheless, when we reasoned on the subject, we said, Can I think of the Omniscient God preparing a great place of sufficient size to hold the entire human family and outfitted with every devilish appliance for their torture, and yet being ignorant of the conditions under which they would be born? Can I think that He did not know that we would be born in sin and shapen in iniquity? Can I think that He did not know of the present reign of Satan, Sin and Death and that it would last for six thousand years and injuriously affect our entire race?

Brother Wesley's theory of God's Love and good intentions—of His endeavor to save everybody—seems inconsistent when contrasted with his teaching that only a saintly few reach eternal bliss and that the thousands of millions must spend eternity in torture. Thus we were once confused, as millions are still confused, today, in respect to the Divine Character as exemplified in the Divine Plan of the Ages. So far as we can see, Brother Calvin had a wise and powerful God such as we could admire and reverence, if He had only been kind and loving instead of diabolical. And Brother Wesley had a kind and loving God such as we could admire and worship, if He had only had the wisdom and power of Calvin's theory.

So long as we have such confusion in our minds faith and hope and love and trust shake upon the foundations of our reason. We recognize that we know nothing of the future of ourselves; that we are wholly dependent upon Divine Revelation. But we cannot expect that our Creator would give us a Revelation which to sanctified minds would appear Satanic instead of Divine. We must remember that our Creator invites us to reason, saying, "Come, let us reason together; though your sins be as scarlet, they shall be white as snow." Surely a right understanding of the Divine Revelation, the Bible, should be a reasonable one to a sanctified mind.

Hearken to the Word of the Lord: Their fear toward Me is not of Me, but is taught by the precepts of men! (Isaiah 29:13.)

Hearken again: "As the heavens are higher than the earth, so are My methods higher than your methods and My plans higher than your plans" (Isaiah 55:9). And so we find, dear friends—God's Word is true. His Character is glorious. Only the mist and smoke of the "Dark Ages" have confused things for us and mystified matters and darkened the eyes of our understanding.

Predestination of the Bible.

Now as the six thousand years have passed and we have entered upon the Sabbatic Seventh Thousand we are beginning to realize that it marks a New Dispensation—that the night is passed; that the dawn is upon us. The wonderful inventions of our day along earthly lines are fully in harmony with the clear light shining upon God's Word, making its dark places bright and its rough places smooth and enabling us to remove the stumbling stones from the "pathway of the just, which shineth more and more unto the perfect day."

Now we can see why Jesus did not pray for the world. It was because the world was not in any danger of a fiery hell. More than that, it was because God's time for dealing with the world had not yet come. The world, however, is to be dealt with by the great Redeemer. After He shall have set up His Kingdom in power and great glory; after He shall have bound Satan for a thousand years that he may deceive the people no more, the glorious Savior, Messiah, will cause a general enlightenment of mankind and a full opportunity for all, rich and poor, great and small, to rise up from dust and ashes and the grave to the full perfection of human nature.

The Sun of Righteousness will arise with healing in His beams, blessing mankind, healing their diseases, mental, moral and physical, and causing the knowledge of the Lord to fill the whole earth. No longer will any need to say to his neighbor or his brother, "Know thou the Lord, for all shall know Him, from the least to the greatest." And only the wilfully wicked and disobedient will be cut off from life in the Second Death—not torture; but, as St. Paul declares, "They shall be punished with everlasting destruction."

We see, then, that our Lord's reason for not praying for the world was that He knew the Father's plan that the world was not to be dealt with during this Age, but during the next, the Kingdom Age. The Master prayed for His own, for the class which He has been selecting during the past nineteen hundred years. These are variously called "the elect," the "disciples," "His followers," "members of His Body," a "Royal Priesthood," the "Bride," "the Lamb's Wife," the "little flock," to whom it is the Father's good pleasure to give the Kingdom.

Elect to Bless Non-elect.

Seeing, then, that there is a difference between God's provision for the world, to be dispensed in the next Age, and His provision for the Church to be given now, we ask, What is the difference between these? The answer is that the world's salvation is to be to human nature and an earthly Paradise, world-wide; while the elect class is a special one called of God, chosen in Christ and faithful in adversity and, by the Lord's grace, is to have a heavenly nature, like unto that of the angels, but superior. Theirs is a "heavenly calling," a "high calling." They are to be like their Lord and Redeemer and Head and Bridegroom, Jesus, in His glorified state, "far above angels

and principalities and powers, and every name that is named."

Is this an arbitrary election? Does God arbitrarily draw and call one above another? Yes. He thus selected the Jewish nation to be His peculiar nation—not, however, to the detriment or injury of other nations. He thus called Isaac instead of Ishmael, and Jacob instead of Esau to be the progenitors of His chosen nation Israel, whom He foreknew as a people and predestinated to a certain service. But this selection worked no injury to either Ishmael or Esau. Similarly, during this Gospel Age, God chooses from the world a certain class and grants them the hearing ear and the seeing eye, and He passes by others and gives them not this special favor. This, however, is not to be to the disadvantage of the others—non-elect, unchosen, uncalled.

According to His Purpose.

St Paul speaks of the Church as "called according to His purpose." He even tells us what the purpose is, namely, that in Ages to come He might show forth the exceeding riches of His grace in His loving kindness toward us in Christ Jesus (Eph. 2: 7). Toward this specially called class God will to all eternity manifest special favor. But we are not to suppose that there is no reason for this selection and favor. There is a reason. It is because of certain intrinsic qualities or characteristics possessed by this class which God is now selecting. They will all be "saints." They will all love the Lord more than they love houses or lands, parents or children, self or any creature. They will all possess the fruits and graces of the Holy Spirit.

Indeed, this is God's particular predestination. St. Paul tells us that He foreknew that He would provide His Only-Begotten Son to be the Savior of mankind and the Head over the Church, and He foreknew that He would have a Church, a Royal Priesthood, under the great High Priest, as members of His Body. God foreknew also the kind of Message He would send forth and that it would be attractive only to a certain class possessed of a love for righteousness. These only would hear His call. These only would have the eyes of their understanding specially opened, because these alone would accept of His assurances and make a full consecration to His service. Such He would beget of His Holy Spirit, and such, in due time, would be born of the Spirit in the resurrection and enter into the fellowship and companionship and kingly joys of their Master.

It is of this special class that the Apostle declares, "Whom God did foreknow, these He also did predestinate to be conformed to the likeness (image) of His Son" (Rom. 8: 29). That is to say, God's predestination was not only that He would have a Church, but, additionally, that the terms or conditions of fellowship in that Church should be that each one would become Christ-like. Surely this is a good predestination, with which no one could find fault. Whether we shall gain a place with the "elect" on the heavenly plane, or a place with the non-elect world in restitution to earthly nature, we cannot do otherwise than recognize the justice of God in so deciding, that none but the saintly copies of their Lord could be members of the elect Church and joint-heirs with Him in His Kingdom.

"True and righteous are Thy ways, Lord God Almighty! Who shall not come and worship before Thee when Thy righteous acts are made manifest?" Truly it is written of this great King of glory, Head and members, Bridegroom and Bride, "Unto Him every knee shall bow and every tongue confess, to the glory of God."

"Ask of Me and I Will Give."

Although our Lord did not pray for the world, He will yet pray for them, and His prayer will be answered. The promise reads, "Ask of Me and I will give Thee the heathen for an inheritance and the uttermost parts of the earth for a possession" (Psalm 2: 8). Jesus did not make this request on the night of His crucifixion because it was not the Father's time to answer that prayer. Appropriately He waited, and while gathering the "elect" from every nation, people, kindred and tongue, the Scriptures declare that He is seated at the Father's right hand of glory expecting or waiting for the time to come when the Kingdom under the whole heavens shall be delivered to Him by the Father. This will be done at the end of this Gospel Age, when the saintly Body of Christ shall have been completed. Then "He shall take unto Himself His great power and reign."

A great time of trouble will follow. The plowshare of sorrow will make ready the hearts of mankind for the great blessings which Messiah will then be ready to bestow, because that will be the due time. St. Paul tells us that Messiah's reign will be a victorious one: "He must reign until He shall have put all enemies under His feet (in full subjection); the last enemy that shall be destroyed is death." Then, after a thousand years, after having accomplished the purpose of the Father in the uplifting of all the willing and obedient of mankind to earthly perfection, the great Prophet, Priest, Mediator and King of Glory will at the end of the thousand years' reign deliver up the Kingdom to God the Father, that God may be all in all (1 Cor. 15: 28).

While Satan will be bound at the beginning of Messiah's reign and every form of unrighteousness will be rooted out, nevertheless, the raising of mankind up out of sin and degradation to perfection will be a gradual work. As the regenerating influences operate in mankind, they will become more and more alive, less and less dead—until at the end of the Messianic reign Adamic death will be no more; it shall have been fully destroyed by the raising of mankind completely out of it; the last enemy that shall be destroyed is death—Adamic death.

The Second Death will never be destroyed, but will be everlasting. It is not an enemy to God and His righteousness, but a valuable servant to destroy everything wilfully and intelligently out of accord with the Divine Government—righteousness.

I Pray for Them.

All who are seeking to walk in the footsteps of Jesus, all who have taken up their cross to follow Him, may well rejoice in that feature of His prayer which says, I pray for those whom Thou hast given Me that they may all be one, as Thou, Father, and I are one, that the world may believe that Thou hast sent Me (John 17: 20, 21). The oneness of God's people is not represented in the various sects and parties of the present time. It is represented in the fact that all the consecrated followers of the Redeemer are individually united to Him as the Head and united to each other as members of His Body. "The Lord knoweth them that are His." Shortly, through the power of the First Resurrection, all these shall be perfected on the spirit plane and constitute the Kingdom for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in heaven." As a result of that Kingdom's coming the world will all be brought to the point of believing in Jesus and shall all have the opportunity of obtaining through Him the gift of God, eternal life.

Our Lord's solicitude was not merely for the Apostles and earliest members of the Church whom the Father gave Him in the special sense, as His personal companions and helpers in the founding of the Church; He prayed on, saying, Neither pray I for these alone, but for all those also who shall believe on Me through their Word. The Master's words outlined to us the Divine Program. And Jesus Himself began to declare the Gospel and brought life and immortality to light. He commissioned His twelve Apostles, St. Paul taking the place of Judas, to speak in His Name and as His special mouthpieces. Whatever they should declare to be binding on earth would be binding in the sight of God in Heaven. Whatever they should loose and declare to be non-essential on earth, we may know would be so by Divine decree (Matt. 16: 19).

In a word, the Apostles and the Prophets alone are to be considered the special guides and standard-bearers for the Church of Christ. We are to believe on Him through their word and not through the word of councils or synods or presbyteries. Each individual of the Church has his personal responsibility. This is in harmony with our Lord's declaration, "My sheep know My Voice and they follow Me; a stranger will they not follow, but will flee from a stranger." It behooves us today to hearken back to the words of Jesus as He personally uttered them and as He personally sent them to us through His chosen twelve.

Soon the Master's prayer for His disciples will have fulfilment. They will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will not need to pray for the world then, but instead, will exercise His power on their behalf, overthrowing evil and uplifting every good principle and all who love righteousness and destroying those who would corrupt the earth.

By one man sin entered into the world, and death (not eternal torment) by sin; and so death (not eternal torment) passed upon all men.—Rom. 5:12.

What Say the Scriptures About

SHEOL HADES—HELL

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge, to any one.

"LOVE NOT THE WORLD"

THIS TEXT brings to mind another one somewhat similar—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:15.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord Himself—which at first sight may seem contradictory, viz., "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony, when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. It is difficult for any man to associate very much with another unless he is more or less in politics. Therefore, it means being in accord with sinful practices—not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of His principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

We Are to Do Good to All Men as We Have Opportunity.

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of His heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with His will. Indeed, such is the direct teaching of the Word—"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities against us and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world, to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us His plans and purposes and has condescended to take us into His fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, "Thy Kingdom come; Thy will be done on earth." We are to love the world only in the sense of having sympathy with them, as our Heavenly Father has, while we are unsympathetic with their arrangements.

According to God's arrangement, we must take our choice between the Divine friendship and fellowship, and worldly friendship and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love—evil deeds and evil thoughts—are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and His spirit, must go into the outer darkness of the world.

ASCEND, BELOVED.

"Ascend, beloved, to his joy;
Thy festal day has come;
To-night the Lamb doth feast his own,
To-night he with his bride sits down,
To-night puts on the spousal crown,
In the great upper room.

"Ascend, beloved, to thy Love;
This is the day of days;
To-night the bridal song is sung,
To-night ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

"The festal lamps are lighting now,
In the great marriage hall;
By angel bands the board is spread,
By angel hands the sacred bread
Is on the golden table laid;
The King his own doth call.

"Long, long deferred, now comes at last,
The Lamb's glad wedding day;
The guests are gathering at the feast,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the whole array!

"Sorrow and sighing are no more;
The weeping hours are past;
To-night the waiting will be done,
To-night the wedding robe is on;
The glory and the joy begun,
The hour has come at last.

"Within the hall is heav'nly light;
Around, above, is love;
We enter to go out no more;
We raise the song unsung before;
We doff the sackcloth that we wore,
For all is joy and love.

"Ascend, beloved, share his life;
Our days of death are o'er;
Mortality has done its worst,
The fetters of the tomb are burst,
The last has now become the first,
Forever, evermore.

"Ascend, beloved, to the feast,
Make haste, the day has come;
Thrice blest are they the Lamb doth call
To share the heavenly festival
In the new Salem's palace hall,
Our everlasting home."

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work "The Atlanta Constitution" says editorially:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, No. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, viz., $3.30 prepaid.

FALSE CONCEPTS OF DIVINE WISDOM

"Holy, holy, holy Lord God Almighty, the whole earth shall be filled with Thy Glory."—Rev. 4:8.

SHAKESPEARE TELLS OF SOME "damned by faint praise!" We grasp his statement as implying that a faint praise is more injurious than silence. But as we look to ourselves and the remainder of the reputed four hundred millions of Christendom and their united tribute of praise to the Almighty Creator we are forced to admit that with many He is given "faint praise," while the vast majority positively blaspheme the Holy Name by most atrocious misrepresentations of the Divine character, which they claim to be His own revelation of a demoniacal plot for the eternal torture, in one way or another, of the thousands of millions brought into existence by His power and without their consent.

There may be said to be three different theories prevalent in Christendom on the subject. They all have zealous, earnest, honest advocates. Each contradicts the others. Each claims to love God and to seek to serve and honor Him. Evidently, two at least of the three are wrong. It is our conviction that all three are in error. We believe that all three of them have fragments of the truth around which have crystallized distorting, slanderous, blasphemous errors. The upholders of these theories are so blinded and bewildered that they fail to discern that their praise and worship toward the Creator are defiled and converted into slanders and calumnies and blasphemies by their incrustations of falsehood.

Three General Views.

All three of these views declare that the Almighty, with full power to have done otherwise, so created humanity that a child once born into the world can never die—he must live somewhere unceasingly—either in pain or in pleasure. By what authority any make these declarations we have never ascertained.

Surely it is a gross slander upon a God of infinite Justice, Wisdom, Love and Power to claim that He ever entrusted to poor, fallen, human parents the power to bring into existence sin-blighted and sin-disposed human creatures such as we see our race to be, and then made the happiness of their eternity dependent upon a superhuman resistance of the evils of their environment and of their depraved constitutions! This blasphemy against the Holy Name is common to nearly every creed of Christendom.

Our Catholic friends tell us that by Divine arrangement terrible purgatorial experiences await practically every member of our race, in the hope that, if rightly exercised thereby, after centuries of torture, an eternity of bliss will be gained. Is not this also a blasphemy against the Holy Name? Who can deny it? Who would not shudder to have such an awful crime of evil design charged against himself or against his earthly parents? Who that is begotten of the Holy Spirit is not pained even to think of such a charge being made against his Heavenly Father, "the God of all grace"? Surely such a theory is blasphemous, horrible.

But we have grown so accustomed to this blasphemy that it fails to prick the majority to the heart as it should. With all of our development of human sympathy and care for the sick and even for our wounded enemies on the battlefield, and with our precautions of modern times against criminal negligence which might lead to the destruction of human life by conflagration—with all of our fire apparatus and benevolent laws for the protection of the very humblest of our race, we have calmly and without protest charged against our great Creator, and indorsed it as our belief, either publicly or tacitly, that He would look upon a holocaust of millions with no fire brigade for their relief. Is not this blasphemy of the Holy Name?

Worse and Worse—Predestinated.

Is it any wonder that in early life our childish hearts were filled with fear rather than with love toward our Creator and toward His Revelation, the Bible? Is it any wonder that it required all kinds of fighting with our common sense to believe, as we were taught we should, that God lovingly predestinated that all the families of earth should suffer eternally except a saintly handful—because He was pleased to have it so! because He foreordained that it must be so! because He made a great place called **hell** before He made the earth, and made it large enough to hold the entire human family! because He created fire-proof demons to inflict torture upon the poor unfortunates who were born in sin, shapen in iniquity, in sin conceived by their mothers, and many of them left without an opportunity of hearing of the "only Name whereby they must be saved"—and that He wisely and with devilish intention laid up fuel enough to last to all eternity for the torture of His helpless creatures!

And are not such evil thoughts and presentations respecting our great Creator blasphemy? If not, pray tell what **would** be blasphemy? Most assuredly we can think of nothing that could possibly enter the human mind or pass the human lips more blasphemous than this doctrine. And yet those who bow down before this creed number some of the ablest and most intelligent, most enlightened and most benevolent of our depraved, fallen race. How is this? How comes it that we have been so blinded as respects our own conduct and misbelief? The Scriptures answer that Satan has deceived us; he has put light for darkness and darkness for light.

Still Another Blasphemy.

A considerable portion of thinking and Christian people will join with us in saying, Ah! surely Brother Calvin grievously erred and grievously misrepresented the God of Love when he taught the doctrine of the predestination of the wicked to eternal torture! Ah! say these Christian friends, our hearts rebel against that theory of Divine predestination. We claim that the Almighty is Love itself—that He is sympathetic with His creatures and is using every effort to avert the great calamity of eternal torture.

Ah! dear friends, is not this another form of blasphemy? If some of us blasphemed the Holy Name in representing our Heavenly Father as merciless, loveless, have we not in another way blasphemed that same Holy Name in declaring that He lacks the power and the wisdom to do the good which His loving heart would prompt? Do we worship a stupid and impotent God, one who blundered in the creation of our race, and who, for six thousand years, has been striving to rectify that error and all the while has been allowing thousands of millions of His creatures whom He loves to go down to an eternity of torture? Alas! it would be nearly as easy to worship an all-powerful and loveless God as to worship an all-loving but unwise and impotent God who foolishly, sinfully, brought thousands of millions of intelligent beings into existence only to cause them to suffer an eternity of agony through His incompetence.

Earth Full of God's Glory.

Thank God! dear friends, for the glorious day in which we are living, with its electric light and other evidences that we are in the dawning of a New Age. Thank God! that in this day the electric lamp of Truth is showing up the mistakes of these blasphemous errors which have so defiled all the precious truths of God's Book for years, for centuries. Thank God that our Bible is becoming a new Book to those whose eyes of understanding are opening to the lengths and breadths and heights and depths of the love of God which it declares.

Now we are seeing that "the wages of sin is death"—not eternal torment nor Purgatory. Now we are seeing that Jesus met this death penalty as the Redeemer of our race from the power of the tomb. Now we are seeing that the salvation that God has promised will be brought to us at the second coming of Jesus and the establishment of His Mediatorial Kingdom for the blessing of all the families of the earth! Now we are seeing that the salvation provided is a resurrection of the dead—not merely an awakening from the tomb, but a complete uplift out of sin and degradation to the full perfection of human nature in the earthly image of the Creator.

Now we are seeing that this great blessing has been set apart by the Almighty as the work of the great Sabbath Day of a thousand years, in which "the last enemy to be destroyed is death." Now we are seeing that the whole earth is to be reclaimed from the curse and made to blossom as Eden—that the place of Jehovah's feet, His footstool, will be made glorious and in every way happifying to all the willing and obedient, whom the great Messiah shall recover fully from sin and death. Now we are seeing that the intelligent rejectors of Divine Grace will not be tormented but, as it is written, "All the wicked will God destroy."

The Church Being Selected.

Now we see that free grace and the glorious opportunity to human restitution will be ushered in with the Kingdom, but that preceding that glorious Epoch God is making a selection of a saintly class to be the Bride of Christ —"the Lamb's Wife." This explains why the darkness has been so long permitted—because God would test the "elect" by obliging them to walk by faith and not by sight—He would test them by obliging them to endure hardness as good soldiers—He would test them by requiring that they shall suffer for righteousness' sake and thus manifest their love of righteousness to a remarkable degree. Now we see that the faithful of these are to experience a change from earthly to heavenly conditions, in the First Resurrection, and that this change has its beginning in the begetting of the Holy Spirit. Now we see that these, with the Redeemer, will constitute the Kingdom class which, invisible to men, will bind Satan for a thousand years and supplant his reign of darkness and sin by a reign of light and righteousness, helpful and uplifting to mankind.

"Holy, Holy, Holy Lord God."

We come now to our text: It declares that the time is coming when the whole earth shall be full of God's glory. Ah! glorious Day! Then the shadows of ignorance, superstition, misunderstanding and misrepresentation in respect to the Divine character will all flee before the light of the knowledge of the glory of God—the appreciation of the Divine character as manifested in the Divine Plan for human salvation! Could this Scripture ever be fulfilled, could the Divine character ever be appreciated by intelligent, honest, just and loving hearts, if in any corner of the Universe there were such orgies and tortures of His creatures as the creeds of the Darker Ages have set forth? Surely not! On the contrary, in this glorious Day will be fulfilled the Scriptural prediction: "All in heaven and in earth and under the earth (everywhere) heard I saying, praise, glory, honor, dominion and might be unto Him that sitteth upon the throne, and unto the Lamb, forever!"

As we emerge from the darkness and praise the Lord in thought and word and act, we thus "show forth the praises of Him who has called us out of darkness into His marvelous light."

"Into the Liberty of Sons of God."

The Apostle Paul (Romans 8: 21) declares that the groaning creation shall be delivered from its bondage of corruption into the liberty of the sons of God. The meaning of this is clear. The corruption came upon all through Adam, the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the deliverance and the privileges of liberty. Those who use them rightly will come into harmony with the Redeemer and with the Heavenly Kingdom and will be blessed eventually with eternal life. Those who reject these liberties after they come to understand fully, and comprehend their lengths and breadths, will thus be choosing for themselves the Second Death.

The liberty of the Sons of God, their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death. Adam in his original perfection was a son of God, as the Scriptures declare (Luke 3: 38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire reign of Christ on the earth, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity and bringing back all who will by restitution processes to the original image and likeness of God, and making them again human sons of God like unto Father Adam before he sinned, plus a large and valuable experience gained during the 6,000 years of the fall, and also through the 1,000 years of the raising up—the Restitution Age, the Resurrection Age (Acts 3: 19-21).

The Light Shining More and More.

How glad we are that in this dawning time of the New Dispensation the light is shining upon the Divine Word as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subject of salvation and the world as a whole the subject of condemnation and eternal torture! How just, how reasonable, how loving are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greater devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realize these things; it is not the Divine intention that they should grasp the Plan; as the Master said to the faithful disciple of old and still says to us—"To you it is given to know the mystery of the Kingdom of God, but to outsiders all these things are spoken in parables and dark sayings, that hearing they might hear and not understand." They will both hear and understand in due time, but now is the time for the calling out of the elect, "the perfecting of the saints," etc.

Let us whose ears and eyes have been blessed of the Lord respond with all gratitude and humility, not merely with outward praises of our lips, but also with our hearts let us confess His loving kindness and tender mercy, and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness, and let us fight a good fight against sin, especially in our own mortal bodies, because even though the imperfections of the flesh be not counted against this New Creation, begotten of the Spirit, nevertheless the fact that we possess the Spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability, not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice.

What "Corrupt Communication" Signifies

"Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. 4:29.

CORRUPT communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the fallen mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word "edifying" having in it the thought of an edifice, a building up of each other.

Broad Scope for Conversation on Riches of God's Grace.

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, "I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters." But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, assuring many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord's people should "show forth the praises of Him who called us out of darkness, into His marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, "Out of the abundance of the heart the mouth speaketh"; "Blessed are the pure in heart."—1 Peter 2:9; Matt. 12:34; 5:8.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III — NEW YORK CITY. — No. 11

BROOKLYN EAGLE SUED FOR $100,000.00

PASTOR RUSSELL APPEALS TO THE COURTS

SEEKS REDRESS FOR ALLEGED CONTINUOUS LIBEL BY "THE EAGLE."—SEEKS TO DEFEND HIS HONORABLE NAME.—THE BROOKLYN ACADEMY OF MUSIC INSUFFICIENT TO ACCOMMODATE THE VAST THRONG DESIROUS OF HEARING THE TABERNACLE PASTOR JUST PRIOR TO HIS SAILING FOR ENGLAND.

SHORTLY AFTER PASTOR RUSSELL removed to Brooklyn, "The Brooklyn Daily Eagle," for some unknown reason and without excuse, manifested an antipathy toward him. From time to time it has published scurrilous articles against him, the virility of which has increased to such an extent that further forbearance with this paper "has ceased to be a virtue."

At the request of "The Eagle's" representatives Pastor Russell, and those connected with him in his work, have on several occasions furnished "The Eagle" with information concerning the nature and character of said work, but the same has been either ignored or so garbled by "The Eagle" as to make him and his work appear ridiculous, tending to hold him up to public contempt. The articles published by it relative to "miracle" wheat and Pastor Russell's alleged connection therewith, have been so false and libelous that Pastor Russell. on the advice of his attorneys, has sued "The Eagle" for libel claiming $100,000 damages.

THE COMPLAINT

The complaint made by the plaintiff through his attorneys, after setting forth that the defendant is a domestic corporation and has a large general circulation in New York and elsewhere, further says:

"SECOND: That at the time of the publication hereinafter mentioned plaintiff was and still is, a resident of said Borough of Brooklyn, City of New York, and for more than thirty years last past, and at all the times hereinafter mentioned, plaintiff has been and still is, engaged in preaching the Gospel to the people of the United States of America and Europe and elsewhere; that he is now and for some time past has been, the regularly elected Pastor of a large congregation of Christians at the Brooklyn Tabernacle, of the Borough of Brooklyn, City of New York, to whom he preaches at regular intervals and whom he serves as Pastor, having assistants who represent him in his absence; that he is also, and for some time has been, the regularly elected Pastor of a large congregation of Christian people at the London Tabernacle, of London, England, whom he serves as Pastor, and to whom he preaches at stated intervals, having assistants there to represent him during his absence from said congregation, and that he is and for several years past has been, popularly and favorably known throughout the United States of America and Europe and other countries as 'Pastor Russell,' and is recognized and addressed by such title, he being the leader, teacher and Pastor of thousands of Christian people who reside throughout said countries; that for many years past plaintiff has been and now is, the Editor of a Religious Journal, known as 'The Watch Tower,' which is published twice each month and circulated throughout the United States, Canada and European countries and is read by thousands of Christian people in said countries; that his sermons are published each week in a large number of newspapers throughout the United States, Canada, Great Britain and Australia, and have been so published for a long space of time, and as such minister of the Gospel, at the times hereinafter mentioned, and long prior thereto, plaintiff has borne a high reputation for honesty, integrity, fair-dealing and truthfulness, and of being an honest and fearless preacher of the Gospel of truth as set forth in the Holy Scriptures, and has always enjoyed the respect and confidence of the people in his own community and in the community at large, wherever his sermons have been heard or read; that he is and for many years past has been, the President of the Watch Tower Bible and Tract Society, a religious corporation, and President of the Peoples Pulpit Association, also a religious corporation, both of which said corporations are engaged in spreading the Gospel and generally in religious and philanthropic work for the betterment of mankind, and which said religious corporations re-

(Continued on Page 2.)

"SIN LIETH AT THE DOOR."

THE STORY of Cain and Abel is itself a sharp contradiction of the Evolution theory. Had Adam been but a slight remove above the monkey, and lower than the lowest type of man today, his children would have been little if any better. But the record shows us two sons of Adam, clothed and in their right minds, the one a tiller of the soil, the other a shepherd and herdsman. Do apes exhibit such dispositions at the present time? Assuredly not. Furthermore, these two men of noble character esteemed it a duty and privilege to acknowledge God with their substance. They did not worship idols, nor sun nor moon nor stars, but the living God, the Creator. Surely neither apes nor the lowest forms of man exhibit such tendencies today. And even after Cain had become a murderer, his reverence for the Almighty and his appreciation of his crime marked him as not only higher than the brute creation, but very much higher than many of his race today.

GOD IN THE HOME

"As for me and my house we will serve the Lord."—Joshua 24:15.

DO NOT understand us to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a Day in which he will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity! Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint, proportionately as he or she has acted wisely and conscientiously at the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race, because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants, nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world in the world's trial Day because they already have enjoyed their share of the merit of Christ's death.

A Great Privilege.

When, therefore, we speak of God and the home, we have in mind a family composed exclusively of saints who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the narrow way which leads to glory, honor and immortality and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

We believe the Bible teaches that

(Continued on Page 4.)

PASTOR RUSSELL INTERVIEWED

A Representative Called on Pastor Russell for Some Facts Respecting "Miracle Wheat" and Other Matters.—He States Why Some Ministers Oppose Him.—"The Eagle" the Channel.

WE REPORT the interview, as follows:

"Pastor Russell, the **Brooklyn Eagle** has attacked you in connection with 'Miracle Wheat.' It has given the inference that you are a wheat speculator and gulling the farmers by selling ordinary wheat for $1.00 a pound Your neighbors and the public would be interested in hearing your explanation of the matter."

"I have nothing to do with 'Miracle Wheat.' I am not in the wheat business in any sense or degree. **The Eagle** is merely following out its nagging and slandering policy which it has toward me since my coming to Brooklyn. Slander, misrepresentation and villification seem to be the policy of **The Eagle** for some years—a very different policy, I understand, from the one which gave it its reputation originally. My friends tell me that its course toward me is much the same that it pursued toward Dr. Talmage. Indeed, one Baptist minister remarked, 'The filthy **Eagle** killed Dr. Talmage—literally. He died of a broken heart.' I know nothing about that, but I do know that **The Eagle** has not killed me and I do not propose to let it."

"But, Pastor Russell, was there not some wheat sold at the Tabernacle, and was it not called 'Miracle Wheat?'

"Contrary to our wishes, a reporter of **The Eagle** purchased one pound of 'Miracle Wheat' at the Tabernacle. He bought it from Mr. Bohnet's representative, who obtained the privilege of using a basement room at the Tabernacle for preparing the wheat to be sent out by mail in pound packages. Mr. Bohnet had promise that the proceeds of his wheat would be donated to our Free Tract Fund for sending out the Bible Message in all languages. Mr. Bohnet has an interest in a farm in Pennsylvania on which he grew this 'Miracle Wheat.'

"Where Mr. Bohnet got his seed will interest you. Three years ago the newspapers contained extensive accounts of this 'Miracle Wheat' which was found in Virginia by a man named Stoner, who gave it its name. He claimed that he found it in answer to prayer. The newspapers quoted the U. S. Agricultural Department's Report made by Assistant Secretary Miller. The report declared that the 'Miracle Wheat' yielded between two and three times as much crop to the acre as other wheat and that it requires only about one-fourth as much of it for seed. I copied the newspaper accounts in my Journal, **The Watch Tower.** Subsequently Mr. Stoner's agent called at my study and showed me samples of the 'Miracle Wheat,' one with as many as one hundred and twenty stalks from one seed, and told me that most of his orders for the wheat had come from my free notices.

"I gave the item as news and as evidence of the fact that we are entering the New Dispensation in which God has promised to bless the fields and to increase their productiveness. I recognized at once what a value such wheat would have to all mankind. If it would merely double the crop it would mean an increase of five hundred million dollars in the value of the wheat crop of our country and give us cheaper bread. If it would increase the crop still more, returns would be still larger.

"About then my friend, Mr. Bohnet, came to my study and collected a few grains of the wheat which was shown to me by Mr. Stoner's agent. Mr. Bohnet planted those grains and this year wrote me that he had a sufficiency to sell; that he would dispose of it at $1.00 per pound and give the proceeds to our Free Tract Fund. Does it seem strange to you that **The Eagle** holds up my friend as a criminal because of his desire to benefit the farmers of the world and his further desire to turn the proceeds of his wheat into free tracts? Yes, that would seem strange. But that is not what **The Eagle** attempted to do. It merely wished to slander **me**—to kill **me,** by inferring, insinuating, hinting, caricaturing, etc."

"But is not a dollar a pound a new price for wheat?"

"I had nothing whatever to do with the price of the wheat. That was the concern of Mr. Bohnet and those who sent him their mail orders. I know nothing about wheat nor about farming. I have heard of forty or fifty cents per pound being paid for seed wheat of specially productive strains, but I never before heard of wheat which would produce two hundred kernels from one, as many testify of the 'Miracle Wheat.' If I were a farmer I would pay, if necessary, not only one dollar per pound, but even ten dollars per ounce, in order to get a start in wheat of this character."

Why Ministers Oppose Him

"Pastor Russell, you are aware that Protestant ministers of nearly all denominations are opposed to you—some of them, apparently, to the extent of hatred. You yourself have intimated that **The Eagle** is fighting you and slandering you, especially to please the Protestant ministers here. Would you now care to say what is the basis of this ministerial hatred toward you? Before you answer, let me tell you that, while some ministers are non-

(Continued on Page 3.)

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

AN EAGLE TRANSFORMED

YEARS AGO Brooklynites joined in giving their confidence and support to a newspaper of lofty ideals, far-sightedness and love of liberty. Because of these qualities it was named after the king of birds, **The Eagle.** In its palmy days its ideals were held above reproach, but, as time sped on, it aged, grew sluggish and wearied of its lofty heights; its eye became dim, and it settled down to rest upon its fading laurels.

Meantime other birds were born with less kingly names, and some of them "yellow." These circulated far more widely than the aged **Eagle** was able to do. And the aged bird which once commanded respect, bethought itself how it might maintain an imposing prestige. And it said unto itself, Go to, now, I also will dab myself with yellow, but I will not flock with the "yellow" journals. I will be in a class by myself and endeavor to make up with pompous reserve what I lack in virility, in up-to-dateness.

And it came to pass that the shrewd old bird said to itself, I will use religion as a cloak and will curry favor with the preachers and be their mouthpiece; yea, I will put in a religious reporter who shall be a Seller or purveyor of sanctimoniousness. And the thing pleased the preachers and helped to pull the circulation of **The Eagle** to the bottom of the list of Brookyn dailies. And the purveyor or Seller of religious space waxed great and fat. He displayed watches and various trinkets which were given him by the preachers and in which he gloried, and for which he sold **The Eagle** and its waning influence.

And it came to pass that a certain Pastor Russell stood up in Brooklyn to tell the people the Truth and to free them from the chains of superstition and error. And this Pastor feared not the preachers, neither **The Eagle,** nor other birds of prey. He showed that many Christian ministers had foresaken the Bible and the Cross of Christ and were merely deceiving their confiding flocks by taking texts from the Bible, which they did not believe to be a Divine revelation, and that they sought insidiously to undermine the faith of their people and to turn their hearts from the Bible, the Word of God, that they might give the more earnest heed to their preachers and to the theological professors and their teachings of Higher Criticism and Evolution.

Moreover this Pastor Russell called the attention of the common people to the fact that the teachings of an eternal hell and of a temporary purgatory for the great mass of humanity except the saintly few are alike unscriptural, as well as irrational. He proceeded to explain that the preachers believed none of those things and know well that the Scriptures in the original tongues do not teach them, but that they still give the inference and endeavor to hoodwink the people who pay them salaries to guide them into the Truth.

Now when the preachers of Brooklyn had heard that Pastor Russell had come to their city and to stay, they were vexed;' yea, they were angry; yea, they "gnashed upon him with their teeth," as certain Scribes and Pharisees did toward the Master nineteen centuries ago. They said to themselves, If this man gets the ear of the people he will cause us no end of trouble. Our glory will become as a fading flower. Under his instruction the people will ask us all kinds of Bible questions. We can hoodwink some of them, but not all of them. If we tell the people the Truth respecting Hell and Purgatory—that we have long known that the words in the original Hebrew and Greek do not teach such places of torture—our adherents will think of us as deceivers and their confidence in us will be lost. Not only will Pastor Russell start the people to thinking along religious lines and get them to study their Bibles, but, additionally, we will be discredited in another way by his course. At his meetings the seats are free and no collections are lifted. Cold shivers run down our back when Pastor Russell advertises "No Collections," and it gives both the sheep and the goats of our congregations the impression that our most important work is to gather "golden fleece." So they hated Pastor Russell because he told the truth, because the common people heard him gladly, and because he refused to beg in any sense of the word in the name of the Lord.

And the preachers did commune with **The Eagle,** saying, "Hie thee, there. Peck the man with thy bill. Scratch him with thy claws; yea, become a vampire and suck his life-blood. Destroy him, lest he take from us the sheen of our tinsel. Have we not given thee trinkets? Yea, did we not bolster up thy waning circulation? Dost thou not, Oh decrepid **Eagle,** owe thy very life to us?"

Thus prodded and fearful of its life, **The Eagle** has made several attacks on Pastor Russell, not, however, in the bold manner of an eagle, but stealthily—in the dark, as a vampire. But half-blinded with age the poor old bird struck wildly and did itself harm—thus:

On several occasions its religious reporter was the Seller of false reports respecting Pastor Russell's meetings. This Old Bird went to the Academy of Music—knew that its capacity is 2,600; knew that it was crowded and some turned away and that those who could, listened eagerly to the Gospel of Christ stripped of its filthy rags of human tradition; and then said religious reporter wrote up a little "snicker" to please the Brooklyn preachers, who were his buyers, as he was the Seller. Meantime the blind Old Bird never thought of the fact that the 2,600 people present would know of its misrepresentation and thus destroy its reputation for veracity and honor.

Eagle Attacks Women.

But this was not enough. A wise eagle would have known that however little it cared for the feminine sex, it is dangerous to make an attack upon the Brooklyn women. The wise bird in its early days of chivalry would have treated women with respect, but the foolish Old Bird wrote up in its "snicker" that nearly all of Pastor Russell's audience were women—intimating that women are nobodies anyway; and that they are a senseless bundle of imitation fruits and flowers and feathers, represented by their hats. **The Eagle** may never have had true chivalry; but, in its early days, it had some common sense and knew better than parade its disdain of womankind. However, in this item also it displayed either the blindness of its Seller or its preference to falsehood; for the fact is the reverse of the insinuation. The number of men at Pastor Russell's services are usually in excess of the number of women, which is so unusual a matter that the public take notice of it; hence 2,600 people repeatedly convicted **The Eagle** of malicious untruths or blindness.

Not content with the foregoing attacks the pitiable Old Bird, in the hands of its Seller and for the approval of its ministerial backers, has made an attack upon Pastor Russell along the lines of his domestic troubles—as though good and great men in every age and profession have not had domestic troubles—as though no one connected with **The Eagle** ever had, or are now having, domestic troubles.

Another Attack on Women.

The poor Old Eagle screams to the public that a terrible thing occurred; that Pastor Russell, having made a provision of alimony for his wife, gave all the remainder of his property to the Bible and Tract Society for the publication of the Gospel of Christ, so that when the Courts of Pennsylvania allowed his wife an additional alimony he was without means to meet the same. It screams that he was in danger of arrest for this horrible condition of things when, in its younger days, it would have known what any old "Mutt" would know, that the Courts of Pennsylvania had no jurisdiction over a citizen of Brooklyn for his arrest on any such grounds.

But it finds another ground for spiteful attack, not only against Pastor Russell, but against women, by holding up to the public contempt the statement that a number of Pastor Russel's female admirers contributed approximately $10,000 to pay the alimony. Have women no right to give money for religious purposes, or to ministers, if they choose? If they have not, if it is mean and ignoble for them thus to assist in Christian work, what shall we think of the Churches of Brooklyn that are not only attended chiefly by women, but supported chiefly by them? But note the lack of veracity in the Old Bird, for it so happens that not $1 of that alimony was contributed either directly or indirectly by a woman. The facts are that nobody was asked to give a cent. Five Christian gentlemen residing in different parts of the United States communicated with each other, voluntarily raised the money and paid it over through an attorney.

Poor, old decrepid, blind Eagle—foolish bird of prey! You are injuring yourself and hastening your death. Give it up, Old Bird. Die quickly and gracefully in the records of the past and stop trying to be "yellow," for you are too old to know how, and are merely making yourself ridiculous.

BROOKLYN EAGLE SUED FOR $100,000.00

(Continued from Page 1.)

ceive their support, both moral and financial, from Christian people living throughout the United States and Canada; that for some years past plaintiff has regularly written for periodicals and Magazines, religious articles dealing with Biblical questions which have been published throughout the United States; that plaintiff is the author of a certain series of religious works or books, published in six volumes, and which are known as "Studies in the Scriptures," a large quantity, to wit: six million volumes of which have been sold and placed in the hands of the people throughout the United States and foreign countries, which books are sold and distributed by the aforesaid religious corporations of which plaintiff is the President; that the good name, reputation and moral standing of plaintiff are absolutely essential to the proper and successful promulgation of the Gospel in the manner adopted and used by him as aforesaid; that all of his publications, compositions and writings aforesaid have been devoted exclusively to religious questions and doctrines; that during the period of time herein mentioned he has given, and is now giving, all of his time, energy, influence and strength to the preaching of the Gospel, both orally and by the printed page, etc.

"THIRD: That on, prior and subsequent to the 23rd day of September, 1911, the defendant at divers times, published in its said newspaper, 'The Brooklyn Daily Eagle,' cerain articles concerning the sale of a certain seed wheat, and that the plaintiff was directly interested in the sale of 'Miracle Wheat' and derived a personal advantage therefrom.

"FOURTH: That prior and subsequent to the 23rd day of September, 1911, the defendant at divers times published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles and cartoons or pictures concerning the conduct, management and existing conditions of a certain Bank in said City of New York known as the Union Bank, in which said articles it was charged or intimated that the directors, officers, managers or persons in some way connected with said Union Bank had violated their obligations to the depositors and patrons of said Bank and that said directors, officers, managers or persons in some way connected therewith, were guilty of a violation of the laws of the State of New York (in that they had defrauded the depositors and patrons of said Union Bank) and were criminally liable to prosecution for such misconduct, and that an investigation into the affairs of said Bank was being conducted, and that the District Attorney of the County of Kings would present and had presented the facts concerning said Union Bank to the Grand Jury of Kings County, and that it was rumored that said Grand Jury had returned five indictments in connection with the affairs of said Bank for some criminal offense connected with the management of said Bank, and its affairs had become so malodorous that the defendant, in its said newspaper, named and designated said Union Bank as the 'Onion Bank.'

"FIFTH: That on the 23rd day of September, 1911, and in the same issue of its said newspaper which contained an article concerning the official investigation into the affairs of said Union Bank, aforesaid, the defendant, contriving and fraudulently intending to injure the plaintiff in his good name, fame and reputation, maliciously composed, printed, published and circulated of and concerning the plaintiff, a certain picture, drawing, photograph or cartoon, with inscriptions thereon, together with a certain article and words in connection therewith, in its said newspaper, 'The Brooklyn Daily Eagle,' so published and circulated throughout the Borough of Brooklyn, City and State of New York, and other places throughout the world."

Then follows a copy of the Cartoon and publication.

"SIXTH: That the building shown in the picture, photograph, drawing or cartoon, aforesaid, is intended to represent and does represent the said Union Bank Building, and the words across the top of the door, to wit—'Onion Bank,' represent and were intended by defendant to represent said Union Bank; that the figure of the man standing in the door of said building, as represented and shown upon said picture, photograph, drawing or cartoon, represents and was intended by defendant to represent, some director or officer or person connected with said Union Bank calling out to an old man who appears in the street, as shown by said cartoon or picture; that the figure of said old man, as shown on said picture, photograph, drawing or cartoon, and which appears therefrom to be in the street in close proximity to said Union Bank, represents and was intended by defendant to represent the plaintiff herein, who, in said picture, photograph, drawing, cartoon or caricature, is represented as going through the streets carrying in his hand a package of 'Miracle Wheat,' and as a 'street hawker' crying out his wares or goods for sale; and the words, 'You're wasting your time, come on in here,' appearing on said picture, photograph, drawing or cartoon, represented and were intended by defendant to represent some officer of said Union Bank, or some person connected with said Bank (who was engaged in defrauding its depositors and patrons), calling to and inviting plaintiff to cease selling wheat and come on in the Bank and join others in defrauding its depositors and patrons, that his, plaintiff's time could be much better employed in said Bank and greater returns could be realized by plaintiff in engaging with those in the Bank in 'fleecing,' cheating and defrauding its patrons and depositiors; that the words, 'Easy Money Puzzle,' appearing on said picture, photograph, drawing or cartoon, were intended by defendant to represent and do represent that both plaintiff and said Union Bank directers and officers were engaged in an unrighteous and unlawful scheme or business, and that plaintiff by misrepresentations, fraud and deception was obtaining 'easy money' or dishonest money or tainted money from the people; that in connection with said picture, photograph, drawing or cartoon appear the following printed article or words: 'If Pastor Russell (meaning plaintiff) can get a dollar a pound for 'Miracle Wheat,' what could he (meaning plaintiff) have got for Miracle stocks and bonds as a director of the old Union Bank'; that by said entire drawing, caricature, cartoon, picture and print, and the words printed in connection therewith and as a part thereof, defendant meant and intended to show and charge, and did represent and charge, and it was so understood by those who saw it, that plaintiff as a Minister of the Gospel, as a Pastor of Religious congregations of Christian people, was selling said 'Miracle Wheat' and as a 'street hawker' was going about the streets selling the same at a large price, and was thereby defrauding the people and by the use of a fraudulent scheme, trick or misrepresentation plaintiff was wrongfully obtaining from the people, in an easy, slick, deceptive and fraudulent manner, large sums of money for his own personal gain, and that plaintiff, because of his cunning and ability to manipulate a dishonest scheme enabling him to sell wheat at one dollar per pound, was wasting his time in so selling wheat when he might associate himself with dishonest men and engage in the fraudulent sale of stocks and bonds and thereby reap a far greater amount of dishonest money, and that if he, plaintiff, as the Pastor of a congregation of Christian people could fraudulently induce people to pay one dollar per pound for Miracle Wheat, he would succeed much better in engaging himself with a number of criminals in inducing the people to buy fraudulent stocks and bonds.

"SEVENTH: That the statements and representations made, and attempted to be made and conveyed by said picture, drawing, caricature, cartoon or print and by various inscriptions that appear thereon, and by said words, article or reading matter published in connection therewith and as a part thereof, as aforesaid, were and are wholly false and were printed, edited, composed and published by the defendant maliciously and with a wrongful intent of injuring the plaintiff in his good name, fame and reputation and in his professional career as a Minister of the Gospel.

"EIGHTH: That by reason of the foregoing, the plaintiff has been brought into scandal and reproach and has been held up to odium, scandal, disgrace and contempt among his neighbors, friends and the readers of his Journal, books and other writings and among his parishoners and members of his congregations, as well as his business and professional reputation as President of the Religious Societies aforesaid, and has received through the mails, insulting and insinuating letters and writings by reason thereof and has been seriously injured in his peace of mind and has been grievously disturbed and his feelings injured and has been held up to public ridicule and scorn, as a result of all of which plaintiff has suffered injury to his reputation, good name, fame and standing, all to his damage in the sum of one hundred thousand dollars."

CHURCH FEDERATION.

Of interest to Methodists, Presbyterians, Baptists, Lutherans, Congregationalists, Disciples, Roman Catholics, etc. A full number of this paper devoted to the discussion of the subject. Send post-card for copy—free.

PASTOR RUSSELL INTERVIEWED

(Continued from page 1.)

committal, and a few speak well of you, others are very bitter and indulge in insinuation and slander, just to the extent that they think their hearers unprincipled enough to enjoy hearing them. Some speak boldly against you. For instance, two ministers were coming away from one of your crowded meetings. One said, 'If that man had lived two centuries ago he would have been burned at the stake.' The other answered, 'That is what they ought to do to him now.' On another occasion a gentleman asked a minister whether or not he had been to hear you. The reply was, 'I had rather have joined in stoning him out of town.' I suppose you know, too, that many ministers endeavor to keep their congregations from going to hear you and advise them to burn your books without reading them? Now, Pastor Russell, I believe the public would be interested in knowing just what is the true explanation of this condition of things. It seems the more remarkable because we are living in the day when all denominations are shouting for Church Union, Federation, Christian Brotherhood, etc."

Pastor Russell's Explanation

"The question is a large one and no one answer would, probably, fit every case. Apparently there are noble-minded, true Christian men in the ministry of all denominations—men who love righteousness and hate iniquity. But, alas, there are others who, apparently, are possessed of the same spirit which controlled the Chief Priests and Pharisees of the Jewish nation and made them bitter against our Redeemer, to the extent of plotting His death. The fact that Saul of Tarsus had the same spirit and became the murderer of St. Stephen and a persecutor of the Church, and nevertheless in all good conscience verily thought that he was doing God service, proves to us that opponents of God and His Message and servants today may number amongst them noble characters similarly deceived in respect to what is the Truth and its spirit. I cannot attempt to judge the hearts. Some of my bitterest opposers may be sincere and honest. I can judge only of the fruits, as the Master told us we should do—'By their fruits ye shall know them.' Some of those who oppose me are probably actuated by jealousy. The fact that I have the largest congregations everywhere I go, and in addition have the largest congregations through the newspapers, seems to excite a feeling of opposition. The smallness of their own congregations they may be inclined to charge to me, forgetting that they were just as small before I came here.

"A Baptist minister, talking to a friend of mine, charged me with one after another of **The Eagle's** slanderous insinuations, but each charge was disproven. Finally he said, 'Well, anyway, it is just terrible for him to advertise his meetings all over the city, **Seats Free and No Collections!** The time was when we raised considerable money from the seatings of our Churches, but public sentiment grew against it until pews were made free. Now, with Pastor Russell advertising **No Collections,** the people will presently feel that we are committing a crime if we pass the collection box. And then what will we do? We have hard enough time now by employing every hook and crook to meet our expenses, and could not do so except for the wealthy.'

"This was a surprise to me. I had no thought of offending others. I was merely following the course which I had pursued for thirty-six years—of preaching the Gospel without money and without price. Freely have I received and freely would I give. I have no thought that people are injured by giving money for God's work. I believe, on the contrary, that it becomes a source of blessing to them, if given from the heart. My work is supported entirely by voluntary gifts. The only difference seems to be that I get the money without asking for it, while others have great difficulty in obtaining it.

"But really the chief opposition of my brother ministers to me is because of my doctrines. While I am most courteous and have spoken kindly in every address to all Christians, I show no mercy to the creeds of the 'dark ages.' I smite the creeds hip and thigh upon every proper occasion. I am endeavoring to awaken Christendom to the fact that with good intentions in our hearts we have all been worshiping most horrible creed-idols which utterly misrepresent our gracious Heavenly Father, our Redeemer and the Bible. I am doing all in my power to smash those creed-idols and to overthrow the creed fences. Why? Because I believe the creed-idols to be hindrances to the true love of God and the true study and understanding of His Word. As for the creed-fences, I believe that they are largely responsible for the separating of God's people into sects and parties and that if they were destroyed, the people of God would come together as one for the study of His Word.

"One of the pecularities of the case is that not one in ten of my ministerial brethren bow down to the creed-idols themselves—they have repudiated them long ago and have said so publicly and privately. Yet custom and reputation and the love of money and ease and honor of men hinder them from taking a stand in full harmony with the conscientious convictions which they privately express. These feel grieved that I should call attention to their inconsistencies and ask, 'Do you, then, charge us with hypocrisy?' I reply that I will not use so cruel a term, but will say that I believe many ministers are seriously lacking in honesty.

"Another class of ministers feel bitterly toward me because I make plain to the 'common people' that the 'Higher Criticism' and 'Evolution' theology is thoroughly unchristian, yea, anti-christian. For twenty years past the colleges and seminaries have been turning out refined, polished, gentlemanly infidels ten times as well equipped to overthrow the faith of Christian people as Thomas Paine or Robert Ingersoll ever were. They do it in an artful manner, putting light for darkness and darkness for light. They tell people that they are as much inspired as was St. Paul. This means, either that the people should appreciate the words of their preachers more than ever, or that they should appreciate the words of the Apostles less than ever. The latter is the effect. They tell the people that their forefathers were monkeys and that 'By Evolution ye are saved, and that not by faith, it is a law of nature.' The names and words of Jesus and the Apostles they still use to conjure the 'common people,' but they have no faith in the teachings of Jesus and the Apostles and they do not teach the Gospel which they taught, but another, an unscriptural one. If man never fell from Divine favor and under sentence of death, but, on the contrary, has been rising for six thousand years, then surely he would need no Savior, no redemption, no resurrection. They do make void the Law of God through their traditions and philosophies and science falsely so-called.

"Christian people are, to a large degree, asleep as respects spiritual things, and their ministers are angry with anything likely to awaken them. This is the reason why they are so anxious to keep the people from reading my books and my sermons in the newspapers. They fear that they will awaken and ask them questions which they cannot answer. This, young man, is the secret of the opposition of the ministers which you have noted. Alas, I fear that many of them will have much to answer for in due time! I do rejoice, however, that nothing in my Bible tells me that they will be tormented to all eternity, however unjust or hypocritical they may be in their course.

"By the way, you may have noticed that our Baptist friends are especially bitter. In my presentation of the 'whole counsel of God' I have touched their doctrine, of course, and they are mad because, when exposed to the light, it is ridiculous to every sensible mind, their own included. I show the people that, according to the Baptist doctrine, only those immersed clear over the head in water belong to the Church of Christ at all or have any right to the Communion Table. I emphasize the fact that Baptists teach that only the Church can be saved, that all others will be lost, and that lost means eternal torture. I put the two and two together for them and show that, according to their teaching, all Roman Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are bound straight for eternal torture.

"Of course, intelligent Baptist ministers no longer believe this. I am glad that they do not. But why do they not have the courage of their convictions and come out and overthrow this misrepresentation of Bible baptism and ascertain the truth upon the subject and uphold it. Ah, that is the question—Why! It seems easier to berate and slander me than to courageously stand for the Truth. Well, I believe that we are in the hour of judgment mentioned in Revelation 14:7. It is mine to sound forth the truth as loudly as possible. And the Truth itself is the Lord's test, proving which of us are merely sectarian worshipers and which worship the Lord in the beauty of holiness, in spirit and in truth. To my understanding the election of this Age will soon be completed — 'the Bride Class.' Then following the great time of trouble mentioned in the Scriptures and symbolized as a fire will come the glorious rule of righteousness, the Kingdom of God's dear Son for the blessing of the world, for its enlightenment and uplifting out of sin and death, out of ignorance and superstition, that all the willing and the obedient may attain everlasting life through Jesus Christ our Lord."

Now a Delicate Question.

"Pastor Russell, will you permit a delicate question, asked only because of the slanderous reports circulated by your enemies—chiefly by ministers? It relates not to your public ministry, but to your private life of years ago. It is charged that your wife got a divorce from you on the charge of cruelty and that her Court testimony charged you with improper conduct with two young women who were your wards. Would you like to tell the public if there is any truth in these charges?"

Pastor Russell replied: "My wife did not obtain a divorce, but merely a separation. The only item of cruelty charged and admitted was that on one occasion when leaving home I refused to kiss her. To a sympathetic jury that seemed very strange and grossly cruel. My wife did attempt to injure me by insinuations, but under cross-examination under oath acknowledged that she did not charge and did not believe that I had ever been guilty of any improper intimacy with these women or anyone else. My household at that time was small and, having some knowledge of medicine, it was customary for all the members of the family to call on me when ill. The two occasions sought to be used against me inferentially were visits to the sick and absolutely free from anything improper, as my wife well knew. Indeed under oath in her plea my wife declared that she and I had never co-habited. She stated the truth. Indeed the truth is still broader, for I have never at any time committed adultery nor fornication nor other immoral acts. I say it not boastfully, but in my own defense, and that the Gospel that I preach be not slandered. I have lived the life of a eunuch, as did the Great Teacher (Matt. 19:12.) And I have never violated His high standard of Law on this subject, as expressed in Matthew 5:28. How many of my slanderers say these things I know not. But, by the way, I did not matrimonially defraud my wife [1 Cor. 7:5], as her plea seemed to imply. We lived a celibate life by mutual consent."

"It would seem, Pastor Russell, as though you were as unfortunate matrimonially as was our Rev. John Wesley and others of lesser note."

"Well," replied the Pastor, "I have no desire to say one word against my wife. Her course is inexplicable. For thirteen years she was a most noble and devoted wife. She came under the influence of what is popularly known as 'Woman's Rights,' and, because she could not have her own way and write what she chose for the columns of my Journal, **The Watch Tower,** she endeavored to coerce me and took one step after another, apparently determined that, if she could not coerce, she would crush and destroy my life and influence. But 'my life is hid with Christ in God.' Nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished the Adversary, no doubt, will have full power, not only against my reputation, but also against my life. When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil-doer, let not my friends forget that so others have perished martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord Himself."

Off for Great Britain.

"It is reported that you leave for British appointments shortly. Will you visit the Continent also this time?"

"My engagement with the London Tabernacle is that I shall visit them twice a year, Spring and Fall. I go to fulfil my fall engagement. I shall not visit the Continent this time. While giving Sundays to London, I will devote the week days to the British public in other cities. By now I am nearly as well acquainted with the British as at home. Nearly three hundred newspapers there are publishing my sermons. One of them claims to reach a million readers."

"How many American papers are now publishing your sermons?"

"My sermons are handled by a Newspaper Syndicate to whom I supply them free. They tell me that their American list, including Canada, numbers about one thousand papers, reaching about twelve millions of readers. At that rate my weekly audience is nearly as large as that of all Protestant ministers combined. They reach such as attend Church. I reach and endeavor to benefit people who never attend Church. Hundreds of readers attest a work of grace is being accomplished in the hearts and minds of many who had lost all faith in God and in the Bible and who were, therefore, without hope in the world. Still, I am not expecting to convert the world, remember. That work belongs to Messiah's Kingdom. I am merely attempting to co-work with God in the finding of His saints and in the building them up in the 'most holy faith' through the knowledge of His Word. As for the world, my message to it is, 'Whatsoever man soweth, that shall he also reap'—every evil word, every evil act, every violation of conscience will have its effect upon the character and thus have to do with either elevating or degrading each individual.

"To give you an illustration of the effect of the Truth upon some: A storekeeper in Mississippi became deeply interested in God's Word and made a full consecration of his life to the doing of the Divine will. He afterwards told me his experience. Being a broad-minded man, he took the creeds for what they said, and believed that all except the saintly were foredoomed to an eternity of torture. He knew that himself and the vast majority of his neighbors were not saintly, but believed that it would be not only unloving, but unjust for the Almighty Creator to permit them to come into life handicapped by sin and weakness and then to eternally roast them if they did not surmount all those difficulties of heredity and environment and become saints. He says that he fully expected to go to eternal torture and was determined to be one of the multitudes going there who would deserve a part, at least, of what he would get. He shaped the entire course of his life to do evil. He was not fighting against the real God. He was really fighting the creed-idols. Finally some free literature from my pen reached his desk. It touched a responsive cord. He wrote for more and more. He studied. He came to an understanding of God's Book, and, in his own language, 'The true knowledge of God made a new man of me.' Error does not have a sanctifying effect. The fear which it produces is unhealthy fear, of which God says, 'Their fear toward Me is not of Me, but is taught by the precepts of men.'"—Isa. 29:13.

How We Learn

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

A Joyful Message for the Sin-Sick

"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14:1.

THE WORLD does well to keep up a cheerful, outward demeanor—to "drive dull care away" to the best of its ability. Nevertheless, there is great force and weight to St. Paul's words to the effect that "the whole creation is groaning and travailing in pain together, waiting" for Messiah's Kingdom and its long-promised blessings to lift the curse of sin and death and to restore to mankind the smile of the Father's favor. Reason though they may that there is no personal God—that there is merely a blind god of nature, an evolutionary force, etc., nevertheless, deep down in the heart, men believe that there **is a God.** Almost unconsciously the mind attributes to Him Wisdom, Justice and Power—but little of Love or sympathy with humanity and its frailties.

This very intuitive knowledge of God is closely associated with many human troubles. As the root of nearly every trouble, perhaps deep below the surface, is sin—disobedience to recognized principles of righteousness, and a fearful looking for of retribution, and uncertainty as to what it will mean. This is true, not only of many Christians, but frequently true also of others who have made no profession, who have taken upon them no solemn vows of obedience.

This troubled heart condition does not always show upon the surface. Sometimes the troubled heart is in the theatre to try to forget its troubles. Sometimes its owner is immersed in sinful pleasure-seeking, in endeavor to drown some haunting grief. Sometimes relief is sought through intoxicating liquors or narcotics; sometimes in suicide. Sometimes the troubled one is on the stage. One cannot surely know that the merry laugh and witty joke and cheery song do not come from a troubled heart. We are sure that they **do,** in many instances, for frequently those who have been indulging in merriment have committed suicide a few minutes thereafter, leaving messages that their hearts had been severely burdened, while outwardly cheerful.

We have much sympathy with these sorrow-laden hearts. As a race we are walking through "the valley of the shadow of death," day by day. On every hand we have reminders of this—grief, disappointment, headache, heartache, etc. If we are measurably free from pain ourselves, yet have sympathy, we are pained in the interest of others. If none of our own dear ones has recently died, the great Enemy, Death, has laid hold upon the home of a neighbor, a brother, and he is bereaved and a reflex shadow falls upon our hearts; and further, the thought comes that **our** home may be invaded by the great Enemy which has already swallowed up twenty thousand millions of our race—and that by Divine permission, because we are sinners—and because sinners are unworthy of everlasting life.

The Fear of the Lord

In our troubles we, sooner or later, realize the lack of human sympathy or, at least, its impotency. Feeling our helplessness, we instinctively look to our Creator. In the hour of trouble remarkably few doubt the existence of God. As Jesus said, "Ye believe in God." But as we look to the Almighty for protection and consider Divine Justice and realize our own weaknesses and shortcomings, the heart of man fails. How could he think that the Omnipotent One would have interest in or care for such a worm of the dust as he feels himself to be? How could Divine Justice look with any sympathy upon the course of selfishness which he recognizes stretches out behind him in full view of the All-Seeing Eye?

"The fear of the Lord is the beginning of wisdom," is the inspired Message. Surely many have this beginning of wisdom come to them at some period in their life's experience. But such a fear is the start to wisdom only when it leads the fearful one to greater carefulness of living and to a desire for the Heavenly Father's approval. If this be the leading of the fear, it is indeed the precursor of, the leader to, wisdom. As proper fear or reverence for the Almighty comes in, it acts as a restraint upon sin. It tends to make one more thoughtful, more careful, more wise, in seeking for a better way.

Come by the Narrow Way

Jesus addressed the words of our text to Jews who, under the instruction of the Law given by Moses, had learned of Divine righteousness and the Divine requirements of all those who would come into harmony with Him. They believed in God. They recognized His Justice. They were desiring to be His people; they had heard of Jesus; they had traveled with Him as His disciples. In a general way they believed in Him. To a large degree they accepted Him as the promised Messiah and yet they found it difficult to exercise a fulness of faith. We would like to bear home upon the hearts of these the very Message that Jesus gave to those who heard His Voice: "Let not your heart be troubled; ye believe in God, believe also in Me."

Hear Him saying to us today, You already believe in the Creator and His Justice. You already have the reverential fear. You already desire to draw near to God. You have heard that He has sent His Son into the world. You have heard that this is a manifestation of His love and sympathy for you. You have heard that while you are condemned as imperfect, as sinners, as unworthy of eternal life, Divine provision has been made for your recovery through the Redeemer. As you believe in the Father's Justice which condemned you and which justly holds you at a distance from Him as unworthy of His favor, so now believe also in Me. Believe that the Father hath sent Me. Believe that it is His Love for you that prompted the sending. Believe that His Love is as strong as His Justice. Believe that His Justice and Love will co-operate for your eternal comfort and blessing, if you will accept the Divine terms

Losing Our Heart Troubles.

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight—until you shall be ready to cry to Him that you are sin-sick, weary, troubled, and above all, hungering and thirsting for righteousness and desiring reconciliation to Him—the smile of His face. He has not waited for all of this to take place before making provision for you. He has anticipated your needs, your longings, your necessities. He has already provided the Redeemer, who is Mighty to save. If Divine Justice is exacting to the last degree, believe that Divine Love, as represented in the Redeemer sent of God, is equally exhaustless, boundless—sufficient for all your needs. If you will accept of this, the Divine arrangement through Christ, your heart troubles may be a an end. You will still have troubles in the flesh, weaknesses, aches and pains, but your heart will be joyful and happy in a fellowship Divine with the Father, through the Son.

How to Get the Peace.

Ah! says one, I have heard of God and of Jesus and of the invitation to reconciliation, but I know not how to proceed. To whom shall I go? How can I gain a hearing in my case to obtain the blessed assurance, Thy sins are forgiven thee; go and sin no more. Which church shall I join? To what priest shall I confess?

First of all, my brother, or sister, allow me to rejoice with you that you have come into the condition where you are seeking and knocking for the opening of the storehouse of Divine favor, because "He that seeketh shall find and to him that knocketh it shall be opened." Continue, then, to seek and to knock and very soon the blessings will be yours. See, first, whether or not you are seeking the proper blessing. You want forgiveness of sins that are past. You want the assurance of Divine love and care. You want the Heavenly Shepherd to take you for one of His sheep and look after your interests, both temporal and eternal. If so, good. You are seeking the very thing that God is pleased to give. Many are seeking something else—seeking to have some of self-will and some of God's will, some of sin and some of righteousness. They seek in vain until, in purity of heart, they seek that which God is willing to give.

All of God's gifts are by grace. None of us could claim them on the grounds of justice or merit. We cannot keep God's perfect Law, not because it is too exacting, but because we are fallen. We were born in sin, shapen in iniquity; in sin did our mothers conceive us. Be our wills ever so strong, our flesh is weak. The Divine arrangement of this Gospel Age is adapted to this very condition and is open for the honest-hearted, the sincere penitents, the ones fully determined for righteousness.

You need not come to any earthly priest, but, as the Master said, go to the Father, in secret, in private. Go not in your own name or merit or worth, but in the merit of the Redeemer. Go Scripturally, claiming Him as your Advocate and appealing in His Name for the forgiveness provided by Divine mercy—to cover all the sins of the past and provide for all the imperfections unwillingly yours for the future—even to the end of the way. Coming thus, Jesus becomes your Priest, your Advocate with the Father. "We have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) Let us come with courage to the Throne of grace that we may obtain mercy and find grace to help in every time of need." (Hebrews 4:16).

What will you say to your Father as you present yourself in the name of Jesus, do you ask? In prayer tell Him that you are sick of sin and desirous of His righteousness; in every way tell Him of your appreciation of the glorious qualities of His Character and of your desire to be as much conformed to that Character as possible. Tell Him that you know you have nothing worthy of His consideration, except the merit of Jesus to be imputed to you, which will be the covering for your imperfection. Tell Him that you present your **all** thus justified by faith, that the merit of Christ **may be** imputed; that you desire to be a living sacrifice—to be faithful unto death to Him, to His Message in the Bible and to all who are, with you, following in the good way to the Kingdom.

Daily Dying—Daily Living.

Those who have acted upon the above directions of the Lord's Word and who have thus been accepted of the Father and begotten of the Holy Spirit, are thenceforth New Creatures in Christ Jesus. To them "old things have passed away and all things have become new." Their souls are not troubled, because they have passed from **death** unto **life,** from Divine disfavor to Divine relationship, as sons of God — and "If children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." (Romans 8:17.) Those who reach this blessed state are no longer heart-troubled. They will have troubles from the world, the flesh and the Adversary, but withal they have rejoicing—"The peace of God which passeth all understanding" ruling in their hearts.

But the end is not yet. The body has been separated from the will. The will has become identified with Christ and represents the New Creature, which will not be perfected, and in its new body, until the resurrection. 'Meantime, as the Apostle teaches, the flesh must be considered and treated as an enemy because of its weakness, its fallen condition. A struggle, a battle, must go on continually to the end of the course. "Be thou faithful unto death and I will give thee a crown of life." The faithfulness of the New Creature, the will, will be judged by its loyalty to the Divine will and its strenuous endeavor to keep the body under—to be dead to the flesh and to the world and to be alive to the will of God. Every day should make us more alive as New Creatures and more dead as old creatures.

Scriptures Misunderstood. ...

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation.

We see from the Scriptures, too, that our Lord Jesus, "by the grace of God, tasted death for every man"—"to be testified in due time." (Hebrews 2:9; I Timothy 2:6.) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom-price for their sins as well as for ours, the Church's, and resultant blessing must come to them as well as to us.

The coming blessing is a rescue from the sin-and-death conditions in which they were born—an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace, we see, is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

What Say the Scriptures About Sheol—Hades—Hell

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge to any one.

GOD IN THE HOME

(Continued from Page 1.)

there are many of the world who are reverential, kind and just to a large degree, who are not saints, who have not presented their bodies living sacrifices to God, who have not been begotten of His Holy Spirit, and not, therefore, members of that "little flock to whom it is the Father's good pleasure to give the Kingdom"—in jointheirship with their Redeemer and Head. To this latter class our Master evidently referred when He said to His followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

To live righteously, soberly and godly in this present world to the extent of one's ability is what every one should do—no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require, and which the Bible nowhere enjoins upon mankind. It is pointed out as a **privilege** to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order in the Divine program at the present time, because the faithful, the Elect, the "overcomers" of this class are to be the associates of the Redeemer in His great work of uplifting the world and restoring all the willing and obedient to human perfection, to an earthly Eden home, everlasting, in which God's will shall "be done on earth as it is done in heaven."

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of childhood. The dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God, the lenghts and breadths and heights and depths passing all human understanding? This is the world's great need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate—one inferior to themselves—one who knew, foreordained and prepared for their torture before they were born. They must see that these things taught by the creeds of the Dark Ages are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of Father Adam's disobedience. They must learn that God purposes a blessing and uplifting which will be as world-wide as the curse.

Many religious leaders today deny that there is a personal God and ascribe everything to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities, colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late **now.** The seeds of unbelief already sown in the minds of the rising generation are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may serve the purposes of the few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, bye and bye, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III BROOKLYN, N. Y. No. 11

Religious and Scientific Gleanings

MR. ROCKEFELLER'S FORMER PASTOR AN EVOLUTIONIST

Rev. Dr. Aked Claims Bible is Founded on a Myth.

Rev. Dr. Aked, until recently of the Fifth Avenue Baptist Church, is quoted in the "New York Press" as follows:—

"The flood is not believed to be a fact in history by a student of the Scriptures or by a student of science. The story of the flood and many others in the Bible are too much at variance with themselves to warrant belief in them as history. It may be startling to be told that the Bible is founded on a myth, but—."

We admire frankness. We believe that all ministers who disbelieve the Bible should be frank enough to say so. Then it would rest with their congregations to decide whether or not they desired their services at fat salaries. The truth is that the majority of the ministers, less courageous then Dr. Aked, less conscientious, less honest, fear to lose their job and hence falsify in a negative manner, by allowing the people to suppose that they still hold to the vows which they took at the time of their ordination to the ministry.

* * *

We disagree with Dr. Aked when he says that Bible students do not believe the stories of the flood, etc. The people who disbelieve the Bible do very little studying, as we might expect. The people who are Bible students, especially if they get the proper light upon it, find their faith in it continually increasing. We would like to recommend to Dr. Aked and others who doubt the stories of the Bible respecting creation and the flood that they read a book entitled "The New Creation," published by the Bible Students Association, Brooklyn, N. Y. Well did the Lord through the Prophets of old testify of our day, "The wisdom of their wise men shall perish. The understanding of their prudent men shall not be manifest." (Isaiah 29:14.) Would that those who are losing their faith in the Bible could get a glimpse of its real beauties and harmonies from the standpoint of "The Divine Plan of the Ages, or Bible Keys." What a revelation it would make—what a recurrence to the testimony of the Word of God respecting the fall, the redemption and restitution!

Those who deny the fall of our first parents, who claim that primitive man was cousin to the ape, should not claim to be Christians at all. Why? Because the Redeemer declares that He "came to seek and to save that which was lost," while these wise men tell us that nothing was lost and that everything is being gained and was being gained before Jesus came into the world.

Another reason why they should not claim to be Christians is that they disbelieve the only record which tells about Jesus and reveals Him as a Savior. Jesus believed the story of the fall, the story of the flood, the story of Jonah and the great fish, the story of Sodom and Gomorrah, etc. He quoted these as true. If He was not as wise as Dr. Aked to know the truth from untruth, then evidently He was not as suitable a person to be the Savior of the world as Dr. Aked would be, and all should be worshiping and reverencing and following Dr. Aked and the Higher Critics and Evolutionists, instead of Jesus.

It is nothing short of foolishness to say that Jesus was the Son of God, the world's Redeemer and Messiah, and yet to say that He was deceived by the myths of primitive man and less wise than Dr. Aked, et. al., in respect to what constitutes truth.

On the other hand, if it be claimed that Jesus was wise and that the Bible misrepresents Him and that He never endorsed the story of Adam and Eve and the flood, Jonah and the great fish, etc., then the Bible record is a falsification and unworthy of any belief or acceptance. In that event, where will Dr. Aked find another, better, fuller record concerning Christ and what Dr. Aked's "wisdom of this world" decides on the subject?

The sooner we give up the folly of claiming to be Christians while denying the foundation of Christianity, the better it will be for ourselves and everybody else. It is such insincerity that is nauseating the world and making professed ministers of Christ and their preaching a byword.

IMBECILITY AND EPILEPSY MARK TOPERS' CHILDREN

That the sins of alcoholic parents are visited upon the children unto the third generation was shown by Dr. Alfred Gordon, of Philadelphia, who presented a mass of careful statistics showing that many cases of insanity, epilepsy, imbecility and immorality exist chiefly in those whose parents and grandparents were topers. He spoke at the fortieth annual meeting of the American Society for the Study of Alcohol and Narcotics, in convention in Philadelphia.

His study embraces 298 cases of mental deficiency observed in 117 families, taking into consideration only the living members, the mortality of children at an early age being very great. He declared that alcoholism is unquestionably one of the direct causes of imbecility, idiocy and feeblemindedness in the offspring.

"The pictures traced from facts, gathered with a great deal of accuracy, show that alcoholized individuals create degenerates and the mentally feeble," said Doctor Gordon. "They, in their turn, continue the chain endlessly, if not interrupted. One such family is capable of throwing into the community dozens of useless or dangerous individuals."

Creates Mental Degenerates.

Dr. D. H. Kress, superintendent of a sanatorium in Washington, discussed "The Relation of Narcotics to Race Suicide and Longevity

After pointing out the small birth rate in France, England and Germany, Doctor Kress said that no country is more endangered by race suicide than the United States. Turning to Baltimore, he said there were 8375 births there in 1875, and yet in 1910, when the population had increased about 100 per cent., the number of births was only 8796.

He urged before an increase in the birth rate an improvement in the quality of the children born. "Sterility and high living," he said, "are the chief causes of the trouble. Drunkenness, where women nurse their own children, is rare."

Criticises Use of Coffee.

The use of caffeine in various forms, notably coffee, was greatly deplored, and the speaker declared such an inebriate more hopeless than one addicted to alcohol.

"The Prevention of Inebriety" was treated by Dr. G. Milton Linthicum in an interesting paper. In concluding his remarks he said:—

"Legislation must follow education, and not education legislation. The keyword of the prevention of inebriety must be education — education of the child, education of the youth, education of the fathers and mothers, of the medical students, the young physicians, teachers, professors and lawmakers as to the true, scientific facts of alcoholism and inebriety, and then only can we hope to prevent inebriety."

FREE LITERATURE!

Send postal card request for free copies of this paper. Some of the interesting subjects you may have for asking are:—

Where are the Dead?
Calamities—Why Permitted?
Creed Idols Smashed!
The Rich Man in Hell.
Thieves in Paradise.
The Resurrection.
What Is the Soul?
Spiritism is Demonism!
When God was Alone!
Cardinal Gibbons' Sermon.

SINNER, ONE HUNDRED YEARS OLD, YET ONLY A CHILD, ELECTROCUTED

"Thenceforth there shall be no more [death of] an infant of days, nor of an old man who hath not filled his days, for the dying one shall be but the child at an hundred years old—a sinner at a hundred years old, he shall be accursed"—cut off from life.—Isa. 65: 20.

OUR TEXT IS A PART of the Divine prophecy of the blessings which will come to Israel and to the whole world during Messiah's glorious reign of a thousand years—beginning with the close of this Gospel Era. Succeeding verses tell that in that glorious Epoch landlordism will be a thing of the past. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat." Additionally we read, "They shall not labor in vain nor bring forth for trouble." Further we read that then "The wolf and the lamb shall feed together and the lion shall eat fodder like the bullock."

No Spiritual Sheep, Oxen, Wolves, Etc.

No end of confusion has been created by the attempt of well-meaning people to apply these prophecies as the reward of the Church in heaven. Nothing in the Scriptures warrants us in thinking that there will be spiritual, heavenly sheep and oxen, wolves and lions, vines and houses, planting and building. Those who reject the clear, Bible teaching respecting a Messianic reign of righteousness cannot understand the Bible at all Not a single passage of the Old Testament tells of heavenly hopes or promises. Only a few of them teach heavenly things at all, and then indirectly.

As, for instance, in the types of the Old Testament the garments of the High Priest, glorious and beautiful, symbolize, we believe, the heavenly grandeur, honors and glories of Messiah during the period of His reign. Similarly, God's promise to Abraham declares that his Seed, his posterity, shall be as the stars of heaven and as the sands of the seashore. Nothing in this statement would necessarily teach a heavenly state or condition. Only by the aid of the New Testament and the Holy Scriptures' illumination can we see that two Seeds of Abraham are distinctly referred to, the stars indirectly implying the Spiritual Seed, while the sands of the seashore refer to Abraham's Natural Seed. As it is written, "I have constituted thee a father of many nations"—like unto God.

So the Spiritual Seed of Abraham is now being developed. With its completion this Age will end, and the Natural Seed of Abraham will return to special favor and become the leading nation of the world, under the guidance and direction of the spiritual and invisible, yet All-Powerful, Kingdom of Messiah.

The blessing through natural Israel will gradually extend to every nation, in that the door will be opened by which all nations may come into and become a part of Abraham's Seed, and thus into harmony with Messiah's Kingdom. Whosoever refuses this great privilege and blessing of Messiah's Kingdom will be destroyed from among the people in the Second Death.

Hundred Year Old Children

Centenarians of the present time are few, and they by no means are like children. Usually they are wrinkled and haggard. We are to remember, however, the Bible record that several of the earlier members of Adam's race lived nine hundred years, or rather, they were more than nine hundred years in coming fully under the sentence against sinners. "By one man's disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, because all are sinners (Romans 5:12).

Gradually, and especially since the flood, when a great change took place in our cosmogony, human longevity has decreased, while mental, moral and physical ailments have increased. Several of Adam's children did not have their first born child until after they were a century old. In confirmation of this, and correspondingly in contradiction of the Evolution theory, we find that the Ancients were stronger than we, mentally as well as physically; for they intermarried brothers with sisters and cousins without injury, whereas today the mental weakness of the race is such that one out of every one hundred and fifty adults is in an insane asylum, and the marriage of brothers and sisters is prohibited, and even the marriage of second cousins is disapproved and held responsible for increasing weak-mindedness.

We see, then, that our text, describing Messiah's Kingdom, merely explains that Restitution blessings will recover mankind from the effects of the fall, so that it shall then be as it was in Adam's day—that full human maturity will be reached in a century, and that a man dying then would be dying in childhood, so to speak, as compared with the remainder of the race. The further guarantee is that none will die even at a hundred years of age, except wilful sinners who, refusing to submit themselves to the regulations of Messiah's Kingdom, will then be cut off from life as unworthy of any further favor at the hands of the great Redeemer — Messiah—all of whose dealings will represent Divine Justice, Wisdom, Love and Power.

Man's Years as a Tree's.

The Scriptures tell us that under Messiah's Kingdom the days of a man shall be as the days of a tree. And it is believed that some trees live to be at least a thousand years old. This is God's provision for every man—every member of the human family—after He shall have accomplished the work of the Gospel Age, the selection of the Spiritual Seed of Abraham, typified by the priests and Levites, "The Church of the First-born, whose names are written in heaven."

Messiah's Kingdom is to dominate the earth for a thousand years, with a view of blessing Adam and all of his posterity — with a view of uplifting them from sin and degradation and death. The uplifting influences will begin at once, following the great time of trouble with which the Kingdom will be inaugurated. The judgments of the Lord will be abroad in the earth and the inhabitants of the world will learn righteousness. None shall longer need say to his neighbor or his brother, "Know thou the Lord; for all shall know Him, from the least unto the greatest of them," for "the knowledge of the Lord shall fill the whole earth" (Jer. 31: 34; Isaiah 11: 9).

Whoever, then, by obedience to the laws of the Kingdom will avail himself of the blessed privileges of Restitution (Acts 3: 19-21), will not only be helped upward out of mental, moral and physical imperfection, step by step toward perfection, but, so long as he progresses, he may live—clear down to the end of that blessed thousand years. If we had never seen trees; if our own experiences had been with vegetation such as perishes within a year, we might have difficulty in believing some one who would tell us of having seen trees centuries old. Such a statement would seem as unreasonable to us as to tell us that humanity could live on earth for a thousand years, or forever.

Have we not indeed seen children old and wrinkled looking, yet only in their teens? And have we not seen others cheerful, fresh and comparatively young-looking at sixty and seventy?

All Unrighteousness is Sin.

At the present time God "winks" at much of the wrong-doing that there is in the world. He does not interfere with it. But of course every transgression carries with it naturally more or less of a depraving influence on the transgressor's mind and body. The conscience is the most tender and the most important element of our human nature. Whoever violates it, whoever injures it, much or little, will proportionately be disadvantaged in the future and will have all the more difficulty in rising up gradually

(Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT
82 BLEKMAN ST., NEW YORK CITY
C. W. HEK, Publisher

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

THE UNITY OF THE CHURCH, NOT MERE UNION.

We have been **told a thousand times,** what we have never needed to be told at all, that **the prayer of our Savior, that all His people should be one, does not contemplate the solidarity of one universal ecclesiasticism.** We ought all to understand the difference between union and unity. Union is the joining together, and may exist organically and outwardly where there is no essential oneness of life and purpose; that is to say, union may be mechanical, like a tree that has been made by nailing branches to a trunk, with twigs tied on with wire. Such a tree lacks essential oneness and can never bear fruit.

But unity means essential oneness, as when a tree grows its own twigs. The unity for which Christ prayed is a unity of aim, of life, of spirit. He prayed that the various parts of His church, even to the individual members of it, might stand so related to each other that they would co-operate with one mind and one spirit in saving men.

Evidently the Apostles so understood His doctrine; for they did not undertake to bind into one ecclesiasticism the various churches which they planted in various regions of the world. These churches were largely self-governing, subject to no instituted, general, governing body, subject only to the authority of the Apostles and their own constituted local authorities.

And yet when the occasion arose, as occasion did arise over the question of the circumcision of the Gentiles, every church was ready to hear the decision of a council ready to pass on such a question. They were organically separate, as to their ordinary ongoing, and yet they were essentially united; there was no union, but there was unity. This is what Christ contemplated, and we are bold to say it was all He contemplated.

Having put this in the clear, we now have a question to ask: What is the attitude of Christ toward an ecclesiastical arrangement which is at war with this purpose of His to preserve unity in His church? Does such an ecclesiastical arrangement align itself obediently under this great prayer of His? Or does it violate the whole purpose and meaning of His prayer?

We have a further question: Is the ecclesiastical situation of American Methodism such as to promote unity, or have we an arrangement that in hundreds of places scandalizes the name of unity? If any one thinks to cut the ground from under the present trend of American Methodism by showing that Christ did not pray for organic union, let that somebody tell us whether we have what Christ did pray for, and tell us whether the present situation is at war with what He prayed for and whether this trend is really in the direction of fulfilling the prayer of the Master. — Western Methodist.

CLOTHING FOR RESTITUTION TIMES.

"Wool not the product of sheep is being utilized abroad for the making of men's clothing. This is known as "limestone wool." and is made in an electric furnace. Powdered limestone, mixed with certain chemicals, is thrown into the furnace, and, after passing through a furious air blast, it is tossed out as fluffy white wool. When it comes from the furnace the wool is dyed and made into lengths like cloth. A pair of trousers or a coat made of this material cannot, it is claimed, be burned or damaged by grease, and is as flexible as cloth made of sheep's wool."—Everyday Life.

INSANITY GREATLY ON INCREASE.

In 1905 the population of Massachusetts was 3,003,635. In that year there were 11,664 insane patients in the care of the State, including epileptics and inebriates. October 1, 1909, there were 14,374 insane in State institutions, or one to every 227 of the population, which, according to the last census, was 3,366,416. The increase in population was only 362,779, while the increase in the accumulation of all classes of insane patients was 2710. Therefore, in the last five years the increase in insanity has been 11.16 per cent. greater than the increase in population.

(Continued from first page.)

out of his degradation and weaknesses, even with all the helps that will then be available. Thus will be fulfilled the Scriptural declaration, "Whatsoever a man soweth, that also shall he reap."

With all mankind redeemed, there will be nothing whatever of the past chargeable against any on the books of Divine Justice. The great "High Priest," by His better sacrifices, will have made full satisfaction to the demands of Justice, but the weaknesses, mental, moral and physical, resulting from more or less wilful and deliberate sin, must still be reckoned on, and thus every idle word and every idle thought, every idle and vicious action of the present time, by making its mark upon the characters of men, is providing for corresponding difficulties on their part in that glorious day of their opportunities.

The suggestion of our text is that the great Messiah will not temporize, for the entire period of His reign, with those who do not show a proper appreciation of opportunities when fully brought in contact with them and clearly understanding the terms of Divine grace. But one hundred years is a considerable period of probation and surely every reasonable mind will concede that so long a delay in meeting out the full penalty of sin, Second Death, manifests the extreme limit of reasonable mercy.

The Church's Trial Shorter.

The Church, whose trial is in progress during this Gospel Age, receives individually a much shorter period of probation than our text declares will be granted to mankind in the future. God's saintly people are expected to develop character and to approve themselves to God as "overcomers" within a very brief space of life. And not only so, but they are required to "walk by faith and not by sight." They merely have God's Word as respects His Justice and Love and gracious plans, while, in the next Age, the world will have the actuality instead of the promise—the world will walk by sight. "The glory of the Lord shall be revealed and all flesh shall see it together" (Isaiah 40: 5).

The world during Messiah's reign will be privileged to walk on a Highway of Holiness, from which all the stumbling stones will have been gathered out. But the overcomers of the Church class are required to walk in the narrow way, steep, difficult, rugged, and beset with snares of the Adversary. "For we are not ignorant of his devices" (2 Corinthians 2: 11).

We are not to forget, however, that these differences between the Church and the world are fully offset by the differences of reward. The overcomers of the Church are to be rewarded with glory, honor, immortality, "the divine nature," and be joint-heirs in the Kingdom, as members of the great Messiah. The world is to have no such change of nature from human to spirit, but is to have the earthly nature restored or perfected in them, if obedient, and to enjoy the earthly Eden. Truly God's ways are equal. True and righteous are Thy ways, Lord God Almighty! (Revelation 15:3, 4.)

Humanity's Final Test.

The Church's test takes place in the present life. And in each member thereof the matter of worthiness or unworthiness of eternal life on the spirit plane for all time is determined at death. Not so with humanity in general. As we have just seen, some may live for only a hundred years and then be cut off in the Second Death, because found unworthy of further opportunity. Others, by availing themselves of the privileges and rendering obedience to the laws of the Kingdom, may live to the very close of the thousand years, and be found unworthy of eternal life. Still others may so fully appreciate Divine Wisdom, Justice, Love and Power and may become so obedient thereto that God will be pleased to grant them eternal life. Their days, their lives, will be far more than the days of a tree.

The world of mankind, at the conclusion of Messiah's reign of righteousness, will have attained again the perfection originally enjoyed by father Adam. Like him they will be in Eden, which then will be world-wide. Those perfect human beings will be required to stand a test—to demonstrate, to prove their absolute loyalty to God and His righteous laws, as Adam was tried, tested, proven in Eden. As Adam was promised eternal life if his test proved him loyal to his Maker, so his restored race will have before them the offer of eternal life if they shall manifest their obedience satisfactorily.

Satan Loosed From Prison.

We are not informed of the particulars of the test that will then be applied to mankind. We merely have the figurative declaration that Satan, sin and everything which Satan represents will be loosed for a little season at the close of Messiah's reign (Revelation 20: 7-10). The world, full of perfected humanity, "as the sand of the seashore," will all be subjected to the test. But how many, or what proportion of the whole, will prove loyal, and what proportion disloyal, we are not informed.

All that we know on the subject, and all that is necessary for us to know, is that the trial will be thorough and just and that all found faithful will have eternal life, and all found unfaithful will be counted as followers of Satan and, with him, will be destroyed in the Second Death.

The test which God will apply will be so searching, so thorough, that although His creatures will still be free moral agents, He is able to guarantee that thenceforth there shall be no more sighing, no more crying, no more dying, because all the former things of sin and death shall have passed away.

The Reward, Life—The Punishment, Death.

Not a word is said about the hundred-year old sinner—child—being sent to eternal torment, just as there is not a word said in the Bible to the effect that Adam or his children were condemned to eternal torments. The sentence upon Adam, which his race shares by heredity, was a death sentence. This just but awful penalty has wrought havoc with our race—sickness, sorrow, pain, dying, death.

God's mercy has provided the redemption of Adam and his race through His Son, who died, the Just for the unjust. The death of Jesus is the price which will eventually secure the release of Adam and all of his posterity from the death sentence and give to them resurrection privileges provided through Messiah's Kingdom reign.

But every one who has been enlightened, and brought to a clear knowledge of God and to the opportunities provided for his salvation from sin and death, is more responsible for the manner in which he accepts or refuses "the gift of God, eternal life through Jesus Christ our Lord." As the wilful, intelligent sinner in the Church now is sentenced to the Second Death (Hebrews 6: 6; 10: 28-31), so, our text tells us, it will be with the masses of mankind during the Messianic reign. If they wilfully reject reconciliation to God, they will die the Second Death. God has provided a redemption and recovery from the first death, but assures us that the Second Death will be an eternal one.

Electrocution.

Instant death from electric shock will be the method of executing the penalty of wilful sinners during the next Age, and not hanging nor decapitation. Thus it was that in olden times two of Aaron's sons, having violated their relationship with God and having disobeyed Him, were smitten to death. Fire from the Lord smote them—an electric flash. We may be sure that torture will not be needlessly inflicted on such. They will lose everything, but will not be tortured. Stripes or punishments, chastisements, are sometimes used of the Lord, but always in a reformatory manner—"He chasteneth every son whom He receiveth." He chastens none others—none for whom chastising would accomplish no blessing. Such will be smitten down in the Second Death.

PASTOR RUSSELL'S SCRIPTURE STUDIES.

These volumes deserve a careful study by all who are **not thoroughly satisfied** with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

Respecting the first volume of this work "The Atlanta Constitution" says editorially:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to uncover their meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Salvation of the Church AND THE Salvation of the World

"So Great Salvation, which began to be spoken by our Lord, and was confirmed unto us by those who heard Him."—Heb. 2:3.

IN THE PAST many of us misunderstood these words—**"so great** salvation"—and have thought them to apply merely to an "elect" few of the saintly followers of our great Redeemer. Surely it should not be thought strange if a closer examination of God's Word would demonstrate to us that as the heavens are higher than the earth, so are His ways and plans higher than ours (Isa. 55:9). It should not surprise us to find that our forefathers were generally in considerable darkness in respect to "the length and breadth and height and depth of the love of God, which passeth all understanding" (Eph. 3:18, 19). It should not surprise us to find that our Savior will yet see the fruitage of the travail of His soul and be satisfied (Isa. 53:11), and that this satisfaction will result from the salvation of more than the "little flock," who walk in His steps and who, like Him, "present their bodies living sacrifices, holy and acceptable to God," in the service of Truth and righteousness.

There are several ways of treating this thought, that more than an "elect" few are eventually to reach eternal life through the Redeemer of mankind. One way, which many adopt, is to claim that our Lord and the Apostles did not really mean to establish so high a standard of saintship as their words imply, and then to conclude that the unsaintly will gain eternal life as well as the saintly—all except the degenerately wicked. This view of matters, which is the common one, is undoubtedly prompted by sympathy for friends, relatives, neighbors and the heathen; but it is wholly contrary to God's Word.

Another view still held by some is that everybody but the saintly will suffer torture eternally and hopelessly.

The third theory which we desire to present here is the one we believe to be in accord with every text of Scripture, and in accord with Justice, Wisdom, Love and Power Divine, and in accord with sanctified common sense. We have time for only an outline of this Plan, which is most comprehensive, as follows:

The Saintly New Creation

Salvation in no sense began before the Redeemer's birth, forty-one hundred and twenty-eight years after the fall of our first parents. In all that long period nobody was saved. The Apostle declares in our text that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light through His Gospel (2 Tim. 1:10). So, then, life and immortality and the Gospel Message began to be preached by our Lord and were not preached before His day. Indeed we can see that if there is "none other Name given under heaven or amongst men whereby we must be saved," than the Name of Jesus, then it could not have been preached; nothing could be preached previously except the Divine declaration that God purposed in due time to redeem mankind from sin and death through a Savior and a Great One—One able to save unto the uttermost all that would come unto the Father through Him.

This reasoning is surely true to the facts. Search all through the Old Testament and there is found no promise of eternal life set forth except by the Law given to the one little nation of Israel. That Law declared that he that doeth these things shall live by his obedience thereto (Rom. 10:5), and the Apostle assures us that Jews died because none of them kept the Law—because no imperfect human being could possibly meet the requirements of God's perfect Law. "By the deeds of the Law shall no flesh be justified in His sight" (Rom. 3:20).

The Apostle, further explaining the matter, says, "Wherefore, then, serveth the Law?" He replies to his question, "It was added because of transgression until the promised Seed should come."—Gal. 3:19.

The Promised Seed

The Apostle's words direct our thoughts back to Eden, when God declared that the Seed of the woman would at some future time bruise the Serpent's head. But that Seed did not exist for over four thousand years after, and has not yet crushed the Serpent's head—destroyed sin and the works of Satan.

The Apostle's words again remind us of God's promise to Abraham, "In thy Seed shall all the families of the earth be blessed" (Gen. 28:14). Abraham was not thus blessed, nor were any others thus blessed, however faithful they were. All the blessing was to come through Abraham's Seed and could not be dispensed before His coming. Hence the Apostle, referring to Abraham, Isaac and Jacob and all the faithful of past time, declared, "All these died in faith, not having received the promise" (Heb. 11:13)—the blessing—reconciliation to God and eternal life.

And when Jesus came He did not attempt to bless the world, but on the contrary, in His prayer, declared, "I pray not for the world, but for them which thou hast given Me" (John 17:9)—the saintly, the "very elect" (Matt. 24:24). These He called, these He taught—"Israelites indeed." These He directed to give the same message to others, not for the conversion of the world, but for the calling, instruction and edification of "the Church, which is the Body of Christ." The message to these from first to last was that they were called to suffer with Him, that they might also reign with Him.

"The Church Which Is the Body of Christ"

In the past many of us have overlooked the fact that the Church is, figuratively, "the Body of Christ"—to be hereafter, as the Apostle declares, "the Church which is His Body." And again, We are members in particular of the Body of Christ, which is the Church (1 Cor. 12:27). In a word, then, the entire Christ includes the members of the Body with the glorious Head of the Body. And this glorious Christ, which will be completed by the close of this Gospel Age, will as a whole be the promised Seed of Abraham.

From this viewpoint we can see why God's long-promised blessing has not yet reached the world, but from this viewpoint we can also see that He is merely selecting or electing the Church, the Seed of Abraham. The promise to Abraham is, "In thy Seed shall all the families of the earth be blessed," and, as we have seen, the Seed of Abraham is "Jesus the Head and the Church His Body." In a word, our previous view of the Divine Plan was too narrow. We saw the election of the Church, but did not see God's gracious purposes for "All the families of the earth." The Church, as the Scriptures declare, is merely a "first-fruits" unto God of His creatures and is not, by any means, the entire harvest. Let us here remember St. Paul's explanation of this matter. He declares, "We, brethren, as Isaac was, are the children of the promise" (Gal. 4:28)—the heirs of the promise—through us all the families of the earth are to be blessed.

No Second Chance In This

It might indeed be said in **one sense** of the word that since Father Adam was placed on trial in Eden with a reward of eternal life before him or a penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him or to any member of his race would, of necessity, be a second chance. This is undoubtedly true. From **this standpoint** every member of the human family must eventually have a second chance for eternal life, because it was for this very purpose that our Redeemer left the heavenly glory, was made flesh, dwelt amongst us and "died, the Just for the unjust." Whoever enjoys this second chance must expect no more, because "Christ dieth no more." But, as we have already seen, nobody had a second chance for eternal life prior to the coming of our Redeemer into the world. "He brought life and immortality to light." He died, the Just for the unjust, to make reconciliation for iniquity—and this message of so great salvation began to be spoken by our Lord.

The comparatively few who have heard the Gospel since Jesus' day—"Good tidings of great joy which shall be unto all people," these, the comparatively few, who have heard of "the only name given under heaven or amongst men whereby we must be saved"—are the only ones who in any sense of the word have had their second chance. Indeed we might, Scripturally, limit the matter much further and say that the Gospel has been hidden from the majority of those who heard it; their mental eyes and ears being deaf and blind, they did not comprehend the message, and therefore could not reject it.

The "high calling" and "so great salvation" which so few have really heard and seen is referred to by our great Redeemer saying, "Blessed are your eyes, for they see, and your ears, for they hear." "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. * * * But God hath revealed them unto us by His spirit" (1 Cor. 2:14). In other words, only the Spirit-begotten ones are now on trial for life everlasting or death everlasting. And only the faithful footstep followers will gain the glory, honor, immortality and joint-heirship with Him in His Kingdom. These are the "elect," the "very elect." These are such as make their calling and election sure by so running as to obtain this great prize of membership in the Body of Christ.

These elect ones experience a change of nature, and in the future will not be human beings, but partakers of the divine nature (2 Pet. 1:4). They will be inducted into the perfection of the divine nature in the First Resurrection, the chief resurrection, in which they will be changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the Kingdom of God.—1 Cor. 15:50-52.

Human Salvation Is Restitution

We all gagged at the thought that the heathen and everybody except saints would be consigned to an eternity of torture, yet we all recognized that heaven is not a place of development but a condition of perfection. We were perplexed, mystified. We did not follow our Bibles with sufficient care. Many of us twisted the Scriptures, wrested them from their plainly obvious import, and always to our own injury. Some went in the direction of Universalism; others halfway, and still others abandoned the Holy Book. Now we see where we erred.

God has two salvations; one for the Church and a totally different one for the world. The salvation for the Church is to heavenly nature, spirit bodies, and joint-heirship with the Master in His Kingdom, which flesh and blood cannot inherit, as we have already seen. The other salvation, for mankind, is an earthly one, called in the Scriptures "Restitution." Man was not an angel originally, not a spirit being, but as the Scriptures declare, "The first man was of the earth, earthy."

It was that earthy man, perfect, in the image of his Creator, for whose happiness Eden was specially prepared. By obedience to God he might have continued to enjoy his Eden home everlastingly. By disobedience he first lost his fellowship with God, then his Eden home, and after nine hundred and thirty years of toiling with thorns and thistles in sweat of face, the death penalty upon him reached completion—he died. Adam's race, sharing his weaknesses by laws of heredity, have also shared death with him.

"World Through Him Might Be Saved"

The Scriptures tell us that God's real purpose in sending Jesus into the world was that the "world through Him might be saved" — not the salvation of the Church; that was an incidental feature. The Church is selected that as the Bride or Queen during the Messianic Kingdom she may be associated with her Lord, the King, as the Seed of Abraham, in the blessing, the saving, of Adam and his family, or so many of them as shall be willing, from sin and death conditions. We remember the Master's words to the effect that "He came to seek and to save (recover) that which was lost."

We have just seen that it was a human life, human perfection and an earthly home that were lost. It is these, then, that Jesus proposes in due time to recover for Adam and his family. The Messianic reign of Jesus and His Body—the Anointed, The Christ, The Messiah—will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah's Kingdom will affect not only Adam and his race, but also the earth itself. Gradually **Paradise Lost,** as a little garden of Eden, will become **Paradise Regained,** as the world beautiful. Then the wilderness shall blossom as a rose and the solitary places shall be glad.

"Times of Restitution"

At our Lord's First Advent the "acceptable time" began—the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This is the acceptable year of the Lord which Jesus declared (Isa. 61:2; Luke 4:19). God's faithful people of this acceptable day are glad to be invited to present their bodies living sacrifices, holy and acceptable unto God." (Rom. 12:1.) In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the heavenly nature.

Then will be introduced a new period styled, in the Scriptures, "Times (or years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last—a thousand years. The Apostle Peter tells us just when these "Restitution Times" will begin. They did not egin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus the Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing shall come from he presence of the Lord and He shall send Jesus Christ, as before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. For Moses verily said unto the fathers, A Prophet like unto me (of whom I am but a type or figure) shall the **Lord** your God raise up unto you from amongst your brethren. Him shall ye hear in all things whatsoever He shall speak **unto** you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people" (Acts 3:19-23)—in the Second Death.

This great Prophet has been in process of raising up for now nearly nineteen centuries. And when the last member of His Body shall have passed beyond the veil, He will stand forth in the glories of His Kingdom to rule, judge, instruct, restore and bless all the families of the earth with opportunity for restoration to all that was lost in Eden and redeemed at Calvary. These "Restitution Times" are beautifully referred to in a poem known to many of our readers, written by one who was identified with the **Christian Standard** office brethren:—

A thousand years, earth's coming glory;
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old.

Character of Love Required of Heavenly Aspirants

If we love one another, God dwelleth in us, and His love is perfected in us.—I John 4:12.

THERE IS a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us—to the extent of being willing to lay down our lives for one another. We are not to love **some** of the brethren **some of the time,** and **some** of the brethren **all of the time;** but we should **love all of the brethren all of the time;** and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks **our** blemishes. We ought to forgive those who trespass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10.) The Divine Law which the Apostle had specially before his mind was the Law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might;" and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. **"Love** worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for **perfect love** would work **no ill** to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

Goes Beyond the Jewish Law

There is a force in the word **therefore** in the text, "Love worketh no ill to his neighbor, **therefore,** love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it **works no ill.** One might, therefore, fulfil the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word **therefore** gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a **new** command. The Love that should be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be **laying down our lives** for one another. This is far beyond any requirement of the law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the Law in our **minds.** But while our **minds** are **perfect,** we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

An Aggressive as Well as Defensive Warfare Necessary

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the **defensive** is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an **aggressive** warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the Truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is **fully submitted** to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must **keep ourselves** in the love of God, in watchfulness and prayer and zeal, and grace will abound where love abounds.

What say the Scriptures About Sheol—Hades—Hell

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge to any one.

CHURCH FEDERATION.

Of interest to Methodists, Presbyterians, Baptists, Lutherans, Congregationalists, Disciples, Roman Catholics, etc. A full number of this paper devoted to the discussion of the subject. Send post-card for copy—free.

"The Keys of Death and of Hell"

"O grave [sheol, hades—hell], where is thy victory?"—I Cor. 15:55.

DEATH IS SPOKEN of throughout the Bible as an enemy. Merely hymn-book theology presents it as a friend, an angel sent of God. Death is introduced to our attention in the Bible as the penalty for sin, with the distinct understanding that had Adam not transgressed the Divine commands he need not have died, nor ever have been cast out of his Eden home. St. Paul emphasizes the fact that death is the penalty of sin and that the resurrection of the dead will come to mankind as the result of the redemptive work of Christ. He says, "Since by man comes death, by man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order," band or cohort.—1 Cor. 15:21-23.

As Genesis introduces death as a penalty for sin, Revelation concludes the great drama by pointing out Christ's victory and the destruction of sin and death, the release of all the members of Adam's family from his sentence and eventually the bringing of all the willing back to fellowship with God and to eternal life. Between these two extremes of Divine Revelation are the assurances of the Prophets and the words of Jesus and His Apostles explaining the processes of redemption and reconciliation. St. Paul summarizes these with the statement, "By one man['s disobedience] sin entered into the world, and death as the result of sin, and thus death passed upon all men, because all are sinners. * * * As by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous."—Rom. 5:12-19.

Death a Ravenous Monster

In the poetic language of Scripture death is symbolically represented as a great monster which has been swallowing up the human family, never satisfied. Millions on millions have already been devoured. Mankind in vain has looked for a Deliverer—for one able to vanquish death and to deliver the prisoners from the great prison-house of **sheol, hades,** the grave. This monster was granted permission to devour the race by Him who created us, because we were unworthy of eternal life. Death, therefore, is backed by the mandate of the Almighty, and He cannot overthrow His own decision.

The Divine proposition is that whoever would meet the requirements of Justice against Adam and his race might purchase or **ransom** them, and have full right to deliver them from the prison-house, the tomb. For four thousand years there were promises looking forward to this great Messianic Deliverer, but only promises—nothing was accomplished. Finally, in due time, God sent forth His Son.

He says that "He came not to condemn the world (not to add to its condemnation, not to add to its sorrow or pain or trouble or hopelessness), but that the world through Him might be saved" from death—have life, perfect and everlasting, deliverance from the jaws of the monster and from his prison-house. But although more than eighteen centuries have since elapsed, the race is being swallowed up of this great monster, death, more voraciously than ever—ninety thousand every day. His prison-house, **sheol, hades,** the tomb, is supposed now to contain twenty thousand millions of Adam's children. Why the delay? Did God's plans go awry? Was the Savior insufficient for His work? Was His sacrifice imperfect and unsatisfactory?

The Scriptures assure us that the sacrifice that Jesus offered (Himself) was a satisfaction, **"ransom-price,"** for the sins of the whole world. They tell us that the Heavenly Father manifested His approval of the sacrifice when He granted the Pentecostal blessing, and that Jesus is even now at the Father's right hand waiting (Heb. 10: 12, 13) until the time shall come when the heathen and the uttermost parts of the earth shall be given to Him, that He may establish His reign of righteousness, blessing the world and releasing all the prisoners of Sin and Death.

The delay is not in any sense an indication of weakness, nor of any change in the Divine Program. It merely indicates that there is another feature of the Almighty's purpose which we did not for a time discern. The work is to be a great one. Twenty thousand millions are to be delivered from death's prison-house. And all of them will need instruction, uplifting, chastening, schooling, to prepare them for the Divine blessing of life everlasting. The time for instruction and uplifting is declared to be a thousand years. The power for the instruction is the Messianic Kingdom, the Rulers of which will be Messiah and His Bride—joint-heir with Him in His Kingdom. During the past nineteen centuries God, by His Word and providences, has been calling and drawing a "little flock" to Christ to be His Bride.

And not until all of these shall be called, drawn, tested, proven faithful unto death as followers in the Master's footsteps, will the elect Body be complete and the slaying of the great monsters, Sin and Death, be begun and accomplished. For that day the saints are waiting and praying, "Come, Lord Jesus, come quickly!" And for that day the whole creation is waiting, although not clearly informed respecting the blessings in store for them—Rom. 8:19, 21.

"The Last Enemy"—Death.

St. Paul points us to the great Deliverer, the glorified Messiah, at the time when He shall take the Kingdom under the whole heavens and begin the fulfilment of the prayer He taught us, "Thy Kingdom come; Thy will be done **on earth as in heaven."** He tells us He must reign until He shall have put all enemies under His feet—"The last enemy that shall be destroyed is death" (1 Cor. 15:26). The meaning is clear. Messiah's Kingdom will address itself promptly to the rectification of every form of unrighteousness, financial, political, social, religious. He will rule the world with a rod of iron and every nation and every system or element contrary to the Divine standards of righteousness will be broken to shivers with His "iron rod." Thus will righteousness be established in the earth in the midst of "a time of trouble such as never was since there was a nation."

But the putting down of sin will be but the beginning of Messiah's work. Satan being bound, and the **reign of sin** thus estopped, each transgression will receive a just recompense and each good endeavor a just reward. Gradually mankind will rise out of sin and therefore proportionately come from under the power of death, until all the willing and obedient shall be fully delivered from all danger as respects the monster which has devoured our race for sixty centuries. Not only so, but those twenty thousand millions who have gone into the prison-house of death will be released—not all at once, but gradually, as the Apostle declares, "Every man in his own order," or band.

By the close of the thousand years of Messiah's reign, His victory over Sin and Death will be complete. Every member of Adam's race will have been lifted from the prison-house of death. It will be a prison-house no longer, for there will be no prisoners in it; mankind will have been lifted out of the clutches of Sin and Death, weakness and depravity, by the processes of restitution, resurrection, uplifting. (Acts 3:19-23.) The victory over sin will be complete, because all who love sin and are willingly its servants after being released from the condemnation of the Adamic death, will be destroyed in the Second Death. Thus Adamic Sin and Death will finally be completely routed and the prison-house of death be broken up. And Adam and his family, not willingly sinners, will all be set at liberty—restored to human perfection, as the earth will be brought to Edenic perfection.

O Death, Where is Thy Sting?"

Then will be brought to pass the Divine prophecy, "O, death, where is thy sting? O, grave, where is thy victory?"—1 Cor. 15:55.

We must notice when this is to be brought to pass. It is not now true. The sting of death is in us all, for, as the Apostle explains, Sin is the sting of death. And because all have been stung by sin, all are dying. It will require the entire Messianic Age to fully extract from humanity the virus, the sting, of sin by bringing mankind to perfection. Only as the sting of death is removed will the power of death relax, because it is a part of the Divine Law that "The soul that sinneth, it shall die." Death now has its sting. But when that which is perfect shall have come, the sting will be gone, the imperfection and weakness will be gone, the cause for sin will also be gone.

Not now, but **then,** will be brought to pass the saying, "O, **hades,** where is thy victory?" **Hades, sheol, the grave,** has been having a victory over Adam's race for over sixty centuries. And its victory will not be entirely overthrown until the Redeemer shall have delivered from the power of the grave **the last member** of the human family—for all of whom "He died, the Just for the unjust, to bring us back to God."

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

Thus, as the Apostle says, with the culmination of Christ's Kingdom, with the deliverance of all mankind from the power of Sin and Death, death will be swallowed up in victory. The Apostle probably quoted from Hosea xiii, 14, where we read, "I will **ransom** them from the power of the grave **(sheol);** I will **redeem** them from death; O death, I will be thy plagues (gradual destruction);O grave **(sheol),** I will be thy destruction; repentance shall be hid from mine eyes." The Almighty will never change or turn from this decision. Death and the grave, **sheol, hades** (the Bible hell), are to be destroyed. Every member of Adam's race is to be delivered by Him who redeems all.

Keys of Death and Hades

A key is a symbol of authority and symbolizes a legal power to open the prison-house and to release the prisoners. Adamic death has been a legal penalty upon our race—a just penalty. But although all shared the condemnation and weakness, God foresaw that some of the race, if granted the opportunity, would gladly return to loyalty to His laws. He has, therefore, made provision through Jesus for every member of the race, great and small, rich and poor. World-wide redemption will be provided and world-wide opportunity for the coming to a knowledge of the Truth and for being uplifted or resurrected will be afforded. The right or power to release mankind from the power of death and from the prison-house of the tomb, **sheol, hades,** the grave, is represented by the **key** in the hands of Messiah. He gained that key, that rightful authority to set us free from the grave, by the **redemption** which He accomplished at Calvary.

This figure of the prison-house was used also by the Lord through Isaiah the Prophet. Is it not written that the Lord was anointed to preach a message of good tidings to the meek, to bind up the broken-hearted, to proclaim **liberty to the captives** of Sin and Death and the **opening of the prison-house** of death to those that are bound? And did not Jesus apply this very prophecy to Himself? (Isa. 61:1; Luke 4:18.) Surely our Lord opened no earthly prison-doors at His first advent. But just as surely He foretold that He would open the prison-doors and set all the captives free. His death, "the Just for the unjust," was in order that He might have the authority to release the prisoners—by His death He secured the key.

Eventually this glorious work will be consummated, and in the consummation of it the elect Church of this Gospel Age is invited to have a share. Hence the Church is called out from the world first, under a special Covenant of sacrifice, that she may with her Lord, the Redeemer, become part of the Seed of Abraham on the spirit plane.—Gal. 3:29.

Hades Cast Into Gehenna.

"And death and hell (hades) were cast into the lake of fire. This is the Second Death."—Rev. 20:14.

In the symbolic language of Revelation, Messiah's reign is described as a glorious opportunity for all mankind to come back into harmony with the Almighty and to attain everlasting life through the great Mediatorial Kingdom. The symbolic picture of which this text is a part, describes the establishment of Messiah's Kingdom, the saints of this Gospel Age being with Him in His throne, in His Kingdom, reigning with Him—a Royal Priesthood.—Rev. 20:4-6.

The context further describes that period, in which all mankind shall be brought to a knowledge of the Truth, when all shall "stand before the great White Throne," Messiah's Judgment Throne, to be tried, to be tested, to be proven whether they will accept or refuse the perfection and eternal life which Divine mercy will then make possible for them. During that thousand years of Messiah's reign, as we have seen, death will be gradually swallowed up in victory. And as the prisoners of the tomb are gradually released, the grave will be destroyed, will be no more.

The statement, "death and **hades** were cast into the lake of fire, which is the Second Death," is merely another way of explaining to us that Adamic death, and the grave connected therewith, will be **superseded** by the Second Death. Any of the race who, by the close of the Mediatorial reign, shall not have come up to perfection and shall not have gotten entirely free from the power of sin and the tomb, will themselves be responsible for their wrong condition, their imperfection. The great Mediator will have done everything right, proper and necessary for all. Whoever then shall come short of eternal life will himself only be to blame. And the trial time over, any not fully delivered, any still held by sin, will be willingly held, and all such will be turned over to the Second Death, destruction, symbolized by fire.

Let it be remembered that the valley of Hinnom, outside of Jerusalem the earthly, where only the vile refuse was destroyed, will find its antitype in the Second Death, symbolically represented as a lake of fire outside the New Jerusalem. In it will be consumed utterly, completely, everything out of harmony with the Divine will.

The Wicked Returned to Sheol

In the New Testament, as we have seen, **hades** stands for the grave or state of death, which results from Adam's transgression; while **Gehenna** represents the Second Death, which will come only upon those who shall first have been delivered from the Adamic sentence, or shall have had at least a full opportunity for deliverance and who will manifest their love for sin more than for righteousness and who, therefore, will be sentenced to the Second Death.

But in the Old Testament there is no distinctive word used to represent the Second Death—the extinction which will be the penalty of personal, wilful transgression. To meet the difficulty the word **sheol** is used a second time. For instance, we read of some who will be wilfully wicked after enjoying a knowledge of the Truth—not merely inheritors of imperfection and weaknesses which they have not overcome, but intelligently wilful sinners—"The wicked shall be **returned to sheol** together with all people who forget God" (Psa. 9:17). In our Common Version the prefix **re** is improperly omitted.

The **"wicked"** are only those who sin against light, knowledge and opportunity, and only those can be said to forget God who have once known Him—who have been brought to a knowledge of the Truth and turned from it. Truly the Resurrection Hope is the great theme of the Bible.

Ransom and Sin Atonement

BUT ONE Ransom-price was arranged for by our Heavenly Father and provided for in the death of His Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than eighteen centuries ago, for it still "lies in the Wicked One." (1 John 5:19.) Our Lord, knowing the Father's will in this matter, declared, "I pray not for the world, but for them which thou hast given Me."—John 17:9.

The application of the merit of the Ransom for the Church was made when our Lord Jesus "ascended up on High and appeared in the presence of God for us"—the Church class. (Heb. 9:24.) His application of His merit for **us** was manifested by the Pentecostal blessing, which has since continued with all of the **"us"** class, begetting these to the **new nature,** as joint-heirs with our Redeemer.

Our great High Priest will not make application of His Ransom-merit on behalf of the world until the end of this Age, until He shall have finished the use of it on behalf of the Church—now enabling those drawn of the Father to "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."—Rom. 12:1.

During this Age, He accepts, therefore, as part of His own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1:24), "to fill up that which is behind of the afflictions of Christ for His Body's sake, which is the Church." Thus, suffering with Him in this present time, they will shortly be glorified with Him in His Kingdom as His Bride.

To recapitulate: The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by Him at Calvary. The appropriation of the Ransom-price is two-fold:—

(1) In this Age, for or on behalf of, the Church.

(2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on High, when he appeared for us, His Church. The second application of the Ransom-price will be at the close of this Age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah.

This New Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition of perfection.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. III. NEW YORK CITY No. 13.

Religious and Scientific Gleanings

PULPIT HAS LOST POWER.

THE Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power—it has,' said Dr. Abbott. 'It is said the pulpit has lost its power—it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.'" * * *—**Press Report.**

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

No Wonder Church Attendance Is Slim.

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.—Dan. 12: 1; Matt. 24:21.

* * *

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

PASTOR RUSSELL HEARD FROM

OUR REPORTER called on Pastor Russell immediately after his return from his British appointments. He was just ready to start on his World Tour as chairman of the Committee appointed by the International Bible Students Association to examine into and report on the Progress of Foreign Missions in the conversion of the world to Christianity. Replying to our reporter's queries Pastor Russell said:

I had a very enjoyable sojourn with the British. Since I left here on October 4th I delivered 55 addresses in 24 cities to approximately 44,000 people: In England, 31 meetings (12 of these in the London Tabernacle); in Scotland, 14 meetings; in Ireland, 6 meetings, and in Wales, 4 meetings; and going and coming on the steamers I had excellent opportunities for literary work.

While abroad did you learn of the further attacks made upon you by the **Brooklyn Eagle?**

Oh, yes! friends sent me clippings from the **Eagle** respecting myself; one remarking on the **Eagle's** 70th anniversary that the **Eagle** evidently belonged to the nest mentioned in Revelation 18:2, "A cage of every unclean and hateful bird." Another wrote, "The Filthy Eagle." Another declared its **three score and ten** past and its decline well under way, remarking, if by reason of (financial) strength it attain four score, yet it will be with labor and sorrow. I am sorry for the poor old thing. Once it had quite a decent reputation.

I can speak for the "Peoples Pulpit Association" and for your many friends in Brooklyn and everywhere, and assure you that the **Eagle's** spite toward you is fully realized. We are sure that you have a complete answer to every charge. These answers your friends do not need, but perhaps you would give the public a few words through the columns of **Peoples Pulpit.** Our little journal reaches twenty readers to the **Eagle's** one in this great city.

Surely, I will be pleased to reply to any queries you may suggest. But you must not expect me to render evil for evil or slander for slander. As a follower of Christ I am under orders to copy the Captain of our salvation, "who when He was reviled, reviled not again," but committed His interests to Divine care. He died for those who cried, "Crucify Jesus and release Barabbas the robber."

The senility of the poor old **Eagle** is shown by the character of the **news** it purveys. Think of a Twentieth Century **newspaper** dishing up matter dated 1894, in its venomous attacks upon a preacher; and his chief faults are that he has the largest audiences and refuses to allow collections to be taken; and proves to the people that the Bible is true and that the fault is with the creeds of the Dark Ages; and proves also from the Bible that God is love, and that He has not provided eternal torture for any of His creatures, but that the Bible hell and punishment for wilful sins are wholly different from what we once supposed. Neither the **Eagle,** nor the preachers whom it represents, any longer believe the eternal torture theory, but they want the people to so believe until ready to drop the Bible entirely and join the "Higher Critics" in their **new** Gospel, viz., "By Evolution are ye saving yourselves and your race; your first parents did not fall; they were Apes; ye need no Redeemer, nor faith in one."

The poor old **Eagle** miscalculates the mental and moral caliber of its readers, or else I do. Its intelligent readers should see through its venal attacks, and should not be deceived. Those of its readers who are of filthy mind—"Let them be filthy still." (Rev. 22:11.) I do not crave their good will. "Birds of a feather flock together!" Those who have charge of advertising my meetings have promised me that they will never again use the **Eagle** columns.

I have little to add to the interview you published last October. I then explained matters quite fully. I have many Christian friends who know me personally and through my books on Bible study, and through my sermons which reach ten millions of readers weekly.

I remind you briefly of the facts: A most excellent and noble wife became mentally poisoned by "Women's rights." When I refused to allow such ideas a place in my journal, **The Watch Tower,** she became my bitterest enemy. First she tried to coerce me. This failing she since seeks to destroy my influence. Yet never was a wife more kindly treated. Our property by mutual consent was all devoted to the Lord's cause whilst we were in fullest accord. Provision was made merely for the necessities of life for both of us. When she changed her mind she demanded the money we had devoted to God's cause. I paid her forty dollars per month. She appealed to the courts for more money. However, that is all settled, for in 1909 during my absence in Europe preaching, five of my friends, all men, made up a purse of $10,000, settled with Mrs. Russell and took her receipts for five-years' allowances ordered by the court, which they knew I had not means to pay.

What about Rose Ball going to Australia?

Why, of course, she did not stay a child in short dresses all the time. She married and went to Australia with her husband! Remember, this is quite ancient history which the **Eagle** considers **news.** Twenty years ago Rose kissed my wife and me every night when she retired. And she did this at my wife's suggestion. It was at that time that she came crying to me and sat on my knee to tell her troubles—as to a father.

No one knows better than my wife that there was absolutely nothing impure in any of my dealings with that foster child. I did not get a chance to furnish my testimony in Court because the trial-judge discerned that **no** immorality was charged in my wife's plea and ordered everything of the kind stricken from the Court records.

On what plea then did she get a divorce?

She **did not get a divorce at all;** the court merely made a decree of **separation.** A sympathetic jury concluded that we both would be happier legally separated. My wife's charge contained not a suggestion of immorality. It charged **"cruelty."** The evidence submitted to her attorneys seemed to them rather slim proofs of cruelty, and two sets of lawyers abandoned her case. The third set of attorneys "cooked" up some so-called evidence including the story about Rose Ball, then married and gone to Australia and who long years before was our foster child. Emily Matthews, the housemaid of twenty years ago, had also married. Hearing of the case she came to Court **voluntarily** to testify on my behalf. But before I could put her on the witness stand the Court had ruled that portion of my wife's testimony "out of court" and to be stricken off the Court records.

My wife knew everything and never for one minute doubted my faithfulness as a husband. She merely sought revenge, because I did not accede to her "women's rights" notions.

So far from claiming immorality on my part, my wife's bill of complaint charged that I had never cohabited with her in the eighteen years of our married life. And her attorney taunted me with this. They neglected to tell the full truth; that the arrangement was by my wife's full consent, and changeable at notice by either party. She well knew that I had never indulged in sexual intercourse with any person; and to this moment I have lived an absolutely celibate life.

(Continued on 2d page, 2d col.)

THE END OF THE WORLD A FALSE THEORY

Text:—"And the Angel swore . . . that the time should be no longer [delayed]."—Rev. 10:6, 7.

OUR TEXT, with other Scriptural statements respecting the end of the world (for instance, St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the second coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home.—Acts 3: 19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

Catholics and Protestants Much Confused.

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent—that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Rev. 20: 3, in which Satan was to be loosed, at the close of the thousand years.

Many Catholics understand that Protestanism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed, but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Antichrist. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similar claim to being the Kingdom of God, and honors the Pope as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God"—that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations for war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the

(Continued on 3d page, 1st col.)

The Bible Students Monthly

PUBLISHED AT

82 BEEKMAN ST., NEW YORK CITY

C. W. HEK, Editor.

Monthly, 12c. a Year. Single Copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

MAN AND THE WORLD.

A Very Small Graveyard Would Hold the Whole Human Family.

"How little mankind figures in the scheme of nature is shown by a rather morose calculation of the Italian Professor Zuccarini, who has figured out, among other things, that estimating the world's population as 1,500,000,000 the whole human race at present living could stand comfortably shoulder to shoulder in an area of 500 square miles.

"Taking the number of generations in the past 6,000 years as 200, the room taken up by them all on the above plan would be only half the size of Germany, or for the sake of comparison, less than the area of the state of Colorado. To bury all the people on earth would need a graveyard little larger than that area.

"If the dust left by each body be estimated at one-tenth cubic yard, which is a liberal estimate, it would cover only forty square miles to a depth of about three feet. This certainly seems insignificant compared with the great coral reefs and other immense deposits built up by the shells of tiny infusoria."—N. Y. Sun.

WHERE CENTENARIANS COME FROM.

Germany, with a population of 55,000,000, has 80 centenarians, one in 700,000 of its population; England, with a population of 28,000,000, has 146, one in 200,000; France, with a population of 40,000,000, has 213, one in 200,000; Spain, with a population of 18,000,000, has 410, one in 45,000; the United States, with a population of 90,000,000, has 3,600, one in 25,000; while Bulgaria, with a population of less than 4,000,000, has 3,883 centenarians, or one to the thousand.

The race is losing its stamina in proportion as it becomes civilized. Bulgaria is a civilized nation, but fortunately the people of that country have clung tenaciously to the habits of their ancestors, and still subsist on the same simple fare as did the hardy natives of their mountains a thousand years ago.

Yoghourt is still their national dish. This preparation, according to the researches of Tissier, Grigoroff, Metchnikoff and others, contains the friendly bacteria which are capable of driving out of the intestines the disease-producing germs which, by producing putrefaction and other changes in the food, generate poisons which harden the arteries and thus produce premature old age.—Good Health.

LUNACY ON THE INCREASE IN THE GERMAN ARMY.

Dr. Krausse of Berlin, a military surgeon, has provoked widespread astonishment by his statement, bristling with statistics, that cases of lunacy in the German army and navy have doubled in the last twenty years.

"Dr. Krausse says that in the army the increase is due to the enormously greater demand on soldiers' brains and simultaneously on their physical endurance. In the navy it is due to the rapid changes in the climate during long voyages, to excessive heat and the mental work required in modern naval warfare.

"Five in a hundred of the German troops fighting the natives in southeast Africa suffer from mental collapse, the highest percentage ever known."—N. Y. World.

MIND BLANK FORTY YEARS.

The Victim of Explosion Is Dazzled by Modern Inventions.

"Waking as if from a long dream, John William Exline, whose mind was made blank by an explosion forty years ago, is now trying to reconcile present day conditions with the world as he remembers it.

"Forty years ago Exline was a sawyer in a mill at Findlay, O. An explosion wrecked the mill and injured all of the employes. Exline was hurled many feet, picked up unconscious, and, after hovering many days between life and death, recovered from bodily ailments, but was mentally deranged.

"Now his mind has cleared and he is dazzled and amazed by telephones, automobiles and aeroplanes. To him all three are almost beyond belief. His astonishment is childlike."—N. Y. World.

PASTOR RUSSELL HEARD FROM

(Continued from page 1.)

Did you ever purpose or threaten your wife's incarceration as a lunatic?

Never! On one occasion I did say to a mutual friend that so great a change—from being a most devoted wife to be so bitter an enemy—seemed so inexplicable that I wondered if it could be the effect of "change of life"—which for a time quite upset one of her relatives, as it does many women. I am still perplexed!

United States Investment Co., Limited.

Asked what he knew about this concern Pastor Russell said: I know all about it. It is a little "Holding Company" of $1000 capital. All business people will understand. It is perfectly legal every way. I was one of the incorporators in the interest of the Bible and Tract Society. I have not one dollar invested in it; nor have I been even nominally connected with it for many years.

Philanthropic Cemetery Scheme.

The **Eagle** mentions a Cemetery scheme in which you made money, and it implies fraud. Will you throw a little light on that, please, Pastor Russell?

Surely! To denounce that as a fraud is like the charging of Jesus with being Beelzebub! That Cemetery has been a Godsend to many. It is now selling family burying plots for $15.00, such as the other cemeteries ask $150 for.

Is there anything fraudulent about that? Is it not philanthropic? Would not the people of Brooklyn be delighted to have such a beautiful Cemetery near them and to be able to purchase lots for $15 each? I so believe! How glad we would be if such a philanthropy were inaugurated in every large city! The original thought included the furnishing of caskets, embalming, funeral car (for casket and pall-bearers) and cemetery plot, all for about $50.

I have not now and never did have any money invested in the enterprise. I merely gave **advice.** I advised that several ministers be made Directors to hold office for life, and that these represent various denominations not possessing denominational burying grounds. Rev. Witherspoon, Rev. Young, Bishop Whitehead and myself were chosen. If I gave the cemetery more attention and counsel than some others it was probably because it appealed to me more than to them, as helpful to many in their time of distress. If there is anything dishonorable in the matter I fail to see it. Even though I removed from Pittsburgh I did not resign my Directorship, but still keep in touch with the Cemetery. I would be glad to be associated with a local work of the same kind, to the extent that my other duties would permit.

Pastor Emeritus at Pittsburgh.

The **Eagle** says that your work at Pittsburgh never amounted to much and implies that you have no friends or influence there now. How about that?

If that were true it would merely corroborate Jesus' words, "A prophet is not without honor, except in his own city." But I fear that I cannot thus claim to be a great teacher, for I have both friends and honor there. The Bible House Congregation, of which I was Pastor for several years, still holds me as its Pastor Emeritus. And I have a standing invitation to come whenever possible. Any Sunday if word were sent I would have a congregation of 600 to 800. And very few Protestant preachers there have so many any time. And few, after being gone for years, would be much more than "remembered."

But the **Eagle** is so prejudiced that it sees crowds only when they go to hear its **ministerial favorites** and then it sees double or treble or quadruple. For instance, when it got hold of an "English Preacher" willing to help it down Pastor Russell, the **Eagle** showed its great "influence" and "advertising value." It gave lengthy reports and "boomed" the "Reverend" and his "gospel of spite" and reported "large audiences," when there were but 225 and they dwindled to 20. On the other hand, when I have spoken at the Brooklyn Academy of Music to a packed house of 2300 and many turned away, the **Eagle** report implied that it was insignificant. No great newspaper could afford to be so careless of the truth; its managers would know that the public would sooner or later learn the facts.

Not prejudices, but facts, are what the public expect of newspapers. Nor then do they specially care for facts of 20 years ago to be **misrepresented.** President Lincoln truly said, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." We commend that to the **Eagle** as sound advice, good to be taken in large doses if it hopes ever to recover from its present bilious spell.

The **Eagle** publishes letters showing that it is not your only enemy. I presume you knew you have more?

Oh, yes! "Whosoever will live godly will suffer persecution." Yet I have the consolation of knowing that "they hated me without a cause." No human being can truthfully say that I ever did him injury by act or word. One casts a stone claiming that I say I have discovered **new** truths in the Bible while they say I have not. Another casts a stone saying that I claim to be teaching the **old** truths of the Bible, while they say I am preaching a new gospel of my own making. Others are angry because I get crowded houses while they get but few; and that I can get along without lifting collections or making solicitations while they are pinched for money while using every means of getting it. Crucifixion and burning are no longer sanctioned by law; therefore the stone and mud-throwing instead.

The position of the **Eagle** people is hard to understand. They are championing ministers whose "Creeds" consign every **Eagle** man to a hell of torture eternal—except he be a saint, which none of its force would claim to be. It is fighting the one preacher of Brooklyn who is showing that the Creeds of a darker day misinterpreted the Bible on this point. In other words they are fighting their well-wisher. Or do they hold that eternal torture is only for their enemies and not for themselves and their friends and their ministers and their congregations.

Well, Pastor Russell, what is your vengeance upon these your enemies, clerical and lay?

Oh, none! They are blinded, some by envy, some by malice, some by creeds and some by greed. I am waiting and praying for Messiah's glorious Kingdom to scatter present darkness—to open all the blind eyes, as God has promised.

What then?

Oh, then they'll be ashamed! Do you remember how it reads, "Your brethren that hated you, that cast you out, said, The Lord be glorified (i. e. we cast you out for the good of the Lord's cause); but He shall appear to your joy and they shall be ashamed." (Isaiah 66:5.) My revenge will come in then—in helping them up out of their meanness and hardness of heart to the blessings then to be free to all the willing and obedient.

His Co-workers and Work.

Will you give our readers a brief statement of the work you are carrying on and of your co-laborers in it?

With pleasure! Our Association is charted as philanthropic, for the promotion of Christian knowledge by printed page and orally. It is Biblical, but unsectarian. Everything found in God's Book is its creed. Thirty-four ministers are members of the Association at present. Some of these are traveling constantly, addressing Classes of Bible Students, teaching them how to study the Bible most helpfully. Others go out for Sunday meetings in the cities adjacent to New York to instruct similarly. And these latter during the week labor at the Brooklyn Tabernacle, where we conduct a **Religious Correspondence School.** Letters pour in upon us from all parts of the world, in various languages, asking help in the proper understanding of the Holy Scriptures. We have more than twenty typewriters in constant use.

We also have branches in Great Britain, Australia, Germany, Denmark, Norway, Sweden, South Africa, India, Greece and Switzerland where other laborers are similarly engaged. We have free literature in 18 languages explanatory of the Bible. We also handle Bibles and Bible Study helps in various languages, which we supply at wholesale rates.

These ministers, their wives and children and office helpers live together as one large family of about 100 persons in a comfortable Home. In it each family has its own quarters, but all meet in a large Dining Room for morning worship and at meal times. Frequently visitors drop in for a meal (the Dining Hall is large enough to accommodate 200), and they are made very welcome.

At meal times a leader conducts impromptu Bible Studies on whatever Bible subjects may be submitted. Thus we have a continual Bible School with lessons three times daily. All except children are required before admission to the family to profess **a full consecration to the will of God** as found in the Bible; and additionally to have taken the following:—

Vow Unto the Lord.

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

5. I further Vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren—wife, children, mother, and natural sisters. In the case of Sisters—husband, children, father, and natural brothers.

Needless to say our large Home is one of the holiest and happiest on earth. We cannot imagine a happier home amongst people not yet perfected by the First Resurrection. The aim is to provide just a sufficiency of money for the reasonable comfort of each. And as the **Eagle** truly says the amount is small. But it is sufficient, and helps to insure that none will ever join the family and profess consecration "for filthy lucre's sake." Our food and home arrangements are simple and satisfactory though quite inexpensive in comparison with what the same would cost if each family lived apart even more plainly. Our family illustrates the declaration of the Bible: "Behold, how good and pleasant it is for brethren to live together in unity."—Psalm 133:1.

Why Do Some Oppose?

With everything so philanthropic and so pure, so sensible and so Scriptural, why do ministers and the **Eagle** and others hate you and persecute you? And does this extend to all of the family?

Yes, it extends to all, but to me more particularly. I suppose because I am the most conspicuous figure at the front. The reason is the same that led to the persecution of the Apostles and the early church and even put to death the Redeemer. Jesus explains that it is the natural hatred or opposition of Darkness to Light. The purer the Gospel ray the fiercer the opposition! Ignorance, Superstition and Selfishness are behind the persecution.

Still it is hard to understand the lack of ryhme or reason in it all. No minister of any prominent denomination would profess to believe his own Church Creed or to defend it. All fiercely denounce sectarianism and call for Christian union. Yet because I show up the errors which they no longer believe they are angry with me. Knowing their doctrinal weakness they dare not contradict me fairly, but content themselves with saying, Pastor Russell is a heretic; he is emptying our churches, and causing a falling off of our revenues. Then they use the cowardly weapons of slander, misrepresentation, etc.

"They Are Quite Mistaken."

They are quite mistaken regarding the source of their troubles. The falling off of church attendance and their financial stringency has been progressing for **thirty** years. Their own preaching has done it. Their colleges and seminaries have been teaching Evolution and their Higher Criticism has been undermining all faith in the Bible, until now these things are in the Sunday School Lessons as well as in the Public School Books.

Thus many of the Preachers and their people have lost all confidence in the Bible as God's Message. The people find no spiritual nourishment in the story that Adam and Eve had monkey parents—that they never were in God's image, never fell from it, and never needed to be redeemed. The **people,** more honest than the preachers, are too honest to pretend a religion which they do not feel and therefore carry their nickles and dimes to the Moving Picture Theatres and feel that they are spending them more honestly.

Alas! Our wealthy and learned men are destroying the very faith necessary to the preservation of Society; and Anarchy is threatening the whole civi-

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

lized world. A Socialism without the Bible will soon mean a Godless Socialism and that means Anarchy. Surely the wisdom of the wise seems to have perished as the Bible foretold.—Isaiah 29: 13, 14.

Are You Self-Conceited?

This was our reporter's final query. Pastor Russell replied frankly:—

The **Eagle** and all the preachers who are my enemies say that I am. And I must concede that they have some excuse for so concluding. I presume they judge me by themselves. If they were in my place they feel sure they would be proud and conceited—if they had invitations from all over the world—if they had written books which in twelve languages are in nearly four million homes—if their weekly sermons were being regularly published in twelve hundred Newspapers in America and Great Britain.

But no one realizes more than do I my unworthiness of such success and popularity. God's providence has favored my humble efforts! I am as much astonished as my enemies! It is the Message and not the Messenger that is great. It is God's Message, not mine. As foretold it is "Good tidings of great joy for all people."

As for publicity: A Newspaper Syndicate handles my sermons which I supply to them free—glad to have their assistance in reaching twelve million readers weekly. They see to it that I am well advertised and boomed. I merely submit for the sake of the cause.

Pastor Russell's World-Tour.

As is generally known Pastor Russell was chosen as a member of the Committee for the investigation of Foreign Missions. The other members of the Committee are Dr. L. W. Jones, of Chicago; General Hall, of the U. S. Army; Mr. Pyles, of Washington, D. C.; Mr. Kuehn, of Toledo, O; Prof. Robison, of New York, and Mr. Maxwell, of Mansfield, O.

The Committee met at the Waldorf Hotel, New York, in September last and outlined its work and elected Pastor Russell its Chairman. Pastor Russell started on the tour December 3d and was joined by other members of the Committee at Pittsburgh, St. Louis and Dallas, Texas. Pastor Russell has promised to be back March 31st next—however long the others of the Committee may prolong their stay. It is understood that arrangements are under way for a mass meeting at the Hippodrome on Sunday afternoon, March 31st, to hear a report of the Committee.

THE END OF THE WORLD A FALSE THEORY

(Continued from page 1.)

thought that soon the world will be converted; that the second coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the second coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary. His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto **Him** every knee shall bow and every tongue confess," to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years. —Rev. 20: 6.

Fire Symbolical of Destruction.

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scriptures as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her—purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1. Peter 4: 12.

St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says, "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—I Cor. 3: 12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire"—as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

World Burning Unscriptural.

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that "the earth abideth forever," and the declaration that God formed it not in vain, but formed it to be inhabited. (Isaiah 45: 18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zeph. 3: 8, "Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy"—anger.

That the fire of God's anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares, "Then will I turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." If the fire of this text were literal, the earth and its people would be no more; but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: "The Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. * * * The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness." (2 Peter 3: 10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the "fire" here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The "heavens" will take fire first and be dissolved.

What heavens shall we suppose are here referred to?—not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church systems, the ecclesiastical powers, are symbolically referred to as the "heavens," at the present time, supervising and over-ruling the temporal and social arrangements which are represented by the "earth." The "earth" represents organized society, as in contrast with the "sea," which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the "heavens" [ecclesiastical powers] of the present time shall be "dissolved," it will be with a great noise, with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the heavens will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

The Symbolic Fire Useful.

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible answer is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties—the capitalists, trusts, kings and princes on the one hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has arrived and that the battle must be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our present society, symbolically pictured as "fire."

But the Lord through the Prophet Zephaniah points out that, following this time of "fire" and trouble, will come a blessing to the earth. So also He declares through St. Peter that, following the symbolic fire, will come "a New Heaven" and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God's Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, "Lo, this is our God, we have waited for Him and He will deliver us." (Isaiah 25: 9.) Then, the Prophet declares, "The desire of all nations shall come."—Haggai 2: 7.

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah's Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including "all the families of the earth."

How grand the thought that the New Heavens will be the new ecclesiastical powers—the glorified Church—Christ and His Bride in glory and power! The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness—the Golden Rule.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. "And the angel sware * * * that the time should be no longer [delayed]." (Rev. 10: 6, 7.) This has no reference to the end of time. Time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the "Mystery." (Eph. 3: 3-6; 5: 32.) With the completion of the Church (the "Mystery") will begin the fulfilment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

SANER VIEWS ON BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His Death."—Rom. 6: 3.

CHURCH HISTORY shows that the **damnation** theories grew gradually. First came the theory that every child of Adam was born damned to eternal torture at the hands of fire-proof devils, and that the only escape was through baptism. But it was claimed that baptism cancelled only previous sins and not subsequent ones; hence it was the custom in Constantine's time to put off baptism until as near the hour of death as possible. Tertullian is credited with supporting this view.

Later came St. Augustine, advancing the theory that only the Church would be saved and that baptism was for the purpose of induction into the Church. Naturally it followed that if infants died without being admitted into the Church they would go to eternal torture. As a result of this teaching infant baptism sprang into great popularity, which is still maintained. At first the infants were immersed in water, but later, under the belief that all bishops were successors of the Apostles and equal in authority, Church Councils took the place of the Word of God. They not only sanctioned infant baptism, which is not even mentioned in the Bible, but additionally claimed that immersion was unnecessary and that a few drops of water would induct the aged or the babe into the Church and constitute an insurance against a hell of eternal torture. This theory still persists to perhaps a greater degree than many would imagine. Luther and his coadjutors protested against some of the doctrines of the Church of Rome, but accepted without protest infant baptism, sprinkling, etc., as necessary to preservation from everlasting torment.

Unbaptized Infants in Torture.

Someone suggests, "Ah! we practice infant sprinkling, but it is merely a 'christening.' We have no thought whatever that the gracious Heavenly Father or His adorable Son, our Redeemer, would consign an infant to torture, even if it died without being christened." Do not be too sure, brother. Superstitions die hard. We know of a white-haired bishop in the Episcopal Church who was appalled at the very suggestion that his infant grandchild might be safe in the arms of Jesus without having been "christened."

Not only so, but these superstitions of a darker day are forcefully impressed upon the "common people" by some of the **clergy.** Let us tell you of two cases:

(1) A Lutheran couple in Pennsylvania had some unpleasantness with their pastor respecting Church dues. This caused them to absent themselves from Church service for several months. Meantime their babe became sick. The father humbled himself to go to his pastor to tell him of his distress and his fear that the child might die and of his desire to have it baptized. Imagine the anguish of the deluded parent when the pastor refused and told him that the child would go to hell and that this was his desert as a parent because of failure to keep in touch with his Church.

(2) The other case was that of a Catholic couple in Wisconsin. Their two little girls died of diphtheria within a few hours of each other. When the parish priest was sent for he declined to come and refused permission to have the children buried in "holy ground." The explanation given to the astonished parents was that they had neglected their duty toward the children, that they had not been baptized into the Church, and consequently were lost.

To a friend the bereaved father declared that he wanted to have nothing whatever to do with so unjust a God who would consign his little, innocent children to eternal torture merely because of his sin, his neglect, in not having a few drops of water sprinkled in their faces by the priest! The friend had been reading **"Studies in the Scriptures"** and explained to the bereaved father that Church creeds and theories are very different from the plain and simple teachings of the Bible. He showed him that his little ones were merely "asleep in Jesus" waiting for the glorious resurrection blessings of restitution, to be brought to mankind at the second coming of Jesus, after the completion of the elect Church and their change to heavenly glory. Could you wonder that that Catholic, a saloon-keeper, received a new ray of

hope and that it had a transforming influence upon his life?

The Christian-Disciples' Error.

Let us examine the doctrine of immersion as set forth by the Christian or Disciple denomination. We have not an unkind word to say respecting the people of this denomination, but we wish to dissect their doctrines, laying bare what we consider to be their inconsistencies, falsities.

The texts used by this denomination as proofs that **baptism is for the remission of sins** were never applied to any except Jews. The Jews were in Covenant-relationship with God through the Mosaic Law. If they got into sin it was proper for them to repent, return to God and use water symbolically, indicating return from sin. All Jews in full harmony with the Law Covenant in Jesus' day were transferred from Moses to Christ. Only those who had committed special sins were called upon to wash away those sins symbolically in water.

Others living consistent lives as "Israelites indeed" were never instructed to be baptized or to wash away their sins. There is no record of any of the Apostles having been immersed in water for the remission of sins, except St. Paul, and he only because he had persecuted the Church of Christ. The baptism into Christ announced for Gentile converts is wholly different from the Jewish baptism for the remission of sins. An illustration of this is found in Acts 18: 24, 25, where Apollos had baptized certain Gentiles of Ephesus with John's baptism for the remission of sins. St. Paul afterward declared this incorrect and directed them to be immersed again—not for the remission of sins, but for induction into the Body of Christ, which is the Church. (Acts 19: 1-6.)

But the chief point which we make against the Christian-Disciple theory, that Baptism is for the remission of sins, is that it naturally dis-fellowships all Christians who have not been immersed. The logic of this theory would find few supporters in the Christian-Disciple denomination. The logic of it is this: If immersion is necessary for an adult in order that his sins may be remitted or washed away, it would logically follow that all adults not immersed are yet in their sins—unforgiven. And this signifies, according to this theory, that, if they die thus they must suffer the penalty of their sins, which penalty, they say, is eternal torture.

Baptist Theory In Error.

Let us examine next the Baptist theory of Baptism. It is more nearly in line with the Scriptures than any denominational theory of Baptism held in the world. And yet, remarkably few Baptists today could or do stand by their theory, if put to the test. Nevertheless, in theory and practice, the great mass of Baptists declare that immersion is a necessary incidental to admission to the "Church of the Living God, whose names are written in heaven!"

In full keeping with this, in nine out of every ten Baptist Churches the world over, only immersed Christians are ever invited to the communion table to participate in the Lord's Supper. Why? Because they claim that only immersed persons belong to the true Church and that the communion service is exclusively for the Church.

If we ask them what are the advantages claimed for membership in the Church, they reply—Salvation! What is the antithesis or opposite of salvation? we ask. They answer—Lost! What do you mean by **lost?** we inquire. The reply is, To be banished from God and suffer everlasting torture.

So then, theoretically, our Baptist friends deliver to the unimmersed the same blood-curdling theory handed out by Christian-Disciples—that Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are enroute for eternal torture. The difference between the two theories is that the Disciples say that this awful fate impends upon the masses of Christendom, as well as upon heathendom, because their sins have not been forgiven, while the Baptists say, No, not for that cause, for Jesus died for all, but because they have not taken the necessary steps to get into the Church.

"Times of Such Ignorance."

St. Paul tells us of certain times of ignorance which "God winked at" or disregarded. We believe that the Almighty graciously overlooked such inconsistencies in the theories of some of His children and charged them not with the responsibility of so terribly maligning the Divine Character and misrepresenting the Divine Word. But now our God is opening the eyes of our understanding and there is no longer excuse for any to believe such monstrous theories, nor excuse to still profess to believe them after they have been repudiated by the heart.

The true view of Baptism is one which cannot be controverted. It is consistent with itself and with every Bible statement. It recognizes every consecrated child of God of every denomination, or outside of all denominations. It inducts the saintly Baptist, saintly Disciple, saintly Catholic, Episcopalian, Lutheran, Congregationalist, Methodist, etc., into membership in the "one Church of the Living God, whose names are written in heaven."

What Baptism can this be? We reply that it is the one mentioned by St. Paul, in a text which we have all read and quoted time and again: "So many of you as were baptized **into Jesus Christ** were baptized **into His death.**" (Rom. 6: 3.) The mistake we have all made in the past is in applying the Apostle's words to **water baptism.** The Apostle said not a word about water baptism, but mentioned specifically the Baptism into Christ, into "the Body of Christ, which is the Church."

The thought is that God has ordained the gathering of the elect Church during the Gospel Age. The Head of this Church was received up into glory eighteen centuries ago, and since Pentecost one and another of the true footstep followers of Jesus have been accepted of God through His merit and counted as "members of the Body of Christ, which is the Church." First, Jewish believers were transferred from Moses into Christ.

Next the Message was extended to the Gentiles. But these could not pass from Moses into Christ because they were not in Moses, never having come under the Law Covenant arrangement. Hence, these could come into Christ only by direct baptism. All baptized into Jesus Christ occupy a specially preferred relationship to God and, if faithful to the end, will be received to glory, honor and immortality on the spirit or heavenly plane. But there is not a word of Scripture to say that the world, which misses this glorious exaltation, will on this account suffer eternal torture. They will lose the **great** prize, however.

Water Baptism Not the Door Into the True Church.

Our Baptist friends will agree to the above statement. They will say, Yes, that is what we mean, only, in order to be in Christ, we Baptists claim **water** immersion is necessary.

We are glad to have their plain, candid statement and to meet the issue squarely. That is the Baptist mistake—supposing that water baptism inducts anybody into membership in the true Church. They may indeed make **water** immersion the door into the Baptist Church, but this does not make it the door into "the Church of the Living God." St. Paul defines the Baptism by which any Gentile may come into membership in the Body of Christ. Note his words again: "So many of you as were baptized **into Jesus Christ** were baptized **into His death.**" Our Baptist friends think of this as though it read "were baptized in **water.**" This is their mistake, as before stated.

But the question arises, Just what is meant by these words, "Baptized **into His death?**" Was **His** death in any way different from the death of **others?** Most decidedly it was! Our race die as sinners, children of wrath, under Divine sentence of death. But Jesus was not a sinner and hence was not under Divine sentence of death. He was "holy, harmless, undefiled and separate from sinners" and free from Adamic death. His death was a sacrificial one—a surrender of an unimpaired life. Those, therefore, who would become His footstep followers and be baptized into His death, must participate with Him in a **sacrificial** death. The Scriptures explain that this would be impossible except as those footstep followers should be cleansed and made acceptable sacrifices through the merit of Jesus, because "by nature we were all children of wrath, even as others."

Death was the real meaning of our Lord's baptism. John the Immerser knew that Jesus was not a sinner, knew that He had no sins to wash away, and at first he declined to immerse Him. And he did so only after Jesus had assured him that it was right and that the matter had a deeper significance. "Suffer it to be so."

Our Lord's Baptism Finished at Calvary.

Our Lord for three and a half years was carrying out the consecration vow which in Jordan He symbolized—baptism into death. Day by day He became more deeply immersed into death. That real immersion into death was finished on Calvary. In harmony with this the day before His death Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." The next day it was accomplished, when He cried, "It is finished!" His baptism into death was finished.

The same thought the Master gave to His followers, saying to two who desired places on His right and His left in the Kingdom: "Ye know not what ye ask!" You do not know what it requires to secure exaltation to the Kingdom. Are you able, are you willing to drink of My cup of sorrow, self-denial, etc.? Are you willing "to be baptized with the baptism that I am baptized with"—the baptism into **death?** When the disciples replied that they were willing, the Master assured them that He would attend to the rest. The terms of discipleship have not changed.

Just a word further respecting water baptism. It has its place, not in keeping any out of eternal torment, nor in getting them into eternal glory; but it is a **symbol,** a beautiful **picture** in one act. It is a testimony to all believers that the consecrated one has vowed loyalty to the Redeemer—even unto death. As such a confession, of such a consecration, we commend water baptism to you all as being the Lord's own provision of a **pictorial** confession for those who have accepted His terms and surrendered their all.

As for the unconsecrated world, it is fitting that they should not be baptized. Baptism was never intended except for the fully consecrated, the sanctified in Christ Jesus. When God's due time shall come the world of mankind will receive the blessings provided for them through the Redeemer's merit, under the gracious arrangement of that Redeemer's heavenly Kingdom.

What Say the Scriptures About Sheol—Hades—Hell.

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge to any one.

REV. HUNTLEY'S BAPTIST VIEWS

REPLY BY PASTOR RUSSELL

ASKED if he had seen the Reverend Huntley's Views on Baptism Pastor Russell replied as follows:—

Yes, I noticed the Reverend gentleman's statement. His presentation of Baptism followed my lines quite well. I am glad of it. He merely corroborated my declaration that "remarkably few Baptists of today could or do stand by their theory if put to the test." This I mentioned as complimentary to Baptists—as indicating that they, like the remainder of Christendom, are in advance of their creeds formulated in the darker period. But now to be frank, I must say something less complimentary and that is that the Baptists who hold the more advanced, enlightened views are quite in the minority and to be found chiefly in the large cities of the North. The majority of Baptists in the South style themselves "hard shells" and will not give an inch. I never attack Christian men and women, but respect the religious liberties of all. I do attack the God-dishonoring creeds of the Dark Ages which so confused our forefathers as to lead them to persecute one another, even to burning at the stake. Yet, even in attacking those creeds which have so long and so injuriously divided the one Church of the Living God into six hundred sects, I always adhere to the Truth and prefer to understate rather than to exaggerate.

I will cite you to Baptist authorities on the subject of Baptism and Church membership—not, however, with a view to proving what the more advanced Baptists of today believe, but to prove that they are advanced and that their creeds need revision so as to agree more nearly with the views of advanced Baptists.

The Reverend Huntley is quoted as declaring that the "Baptist Church is an entirely different thing from the Church of the Living God whose names are written in heaven." This is exactly what I hold, namely, that the Baptist Church is not **the** Church, but merely one of the many sects, each of which used to claim to be **the** Church and used to roast each other as heretics. Baptists generally are not so frank. They generally claim that there is only one true Church of Christ, entered by the door of water immersion. Now compare this with the quotation from "The Star Book on Baptist Polity." It declares, "A Church is the body of Christ in its relation to Him as the Head." It is the "spiritual temple," as being composed of spirit or regenerated members, thus distinguished from all worldly "organizations." (Page 28.) "Persons may become members of the Church by Baptism." (Page 36.) "No person can properly be received into membership in the Church unless having thus been baptised; and as baptism must precede actual Church membership, so it must precede all privileges of Church membership." (Page 31.)

We quote from a Baptist standard publication, "A Catechism of Bible Teaching," as follows: "Why ought Baptists not to take the Lord's Supper with believers of other denominations?" Answer, "Because we think they have not been baptised." (Page 34.) "The action performed in Christian Baptism is immersion in water." (Page 32.) "Can there be Christian Baptism without immersion?" Answer, "No." (Page 33.)

What do these statements mean, if they do not signify that Baptism is the door into the "spiritual temple" as distinguished from all worldly organizations and that only water immersion is Baptism? Now let us see respecting the fate of believers and unbelievers—the Church, the spiritual temple, entered by water Baptism, as in contradistinction to others not thus saved. We quote as follows from the "Baptist Catechism," answer No. 41: "At the resurrection believers (above explained to be immersed persons) being raised up in glory shall be openly acknowledged and acquitted." Answer No. 42: "The souls of the wicked at their death shall be cast into the torments of hell." Answer No. 43: "The bodies of the wicked being raised out of their grave shall be sentenced with their souls to unspeakable torments with the Devil and his angels forever."

As Baptist Doctrine makes no allowance for any but two classes, every human being is to be expected to share one or the other of these described fates. The blissful estate is for the saintly, immersed Baptist and, so far as the statement shows, for no others. All others, therefore, appear to be treated under the head of wicked—disobedient neglecters of immersion at least. That Baptists do not recognize the unimmersed Christians as being of the Church of Christ is manifest from their refusal to partake with them of the Lord's Supper, which they recognize as being only for the true Church, the "spiritual temple."

The Rev. Huntley has stolen a march on his Baptist friends by declaring the Baptist Church merely one of a number of sects and not the "spiritual temple" of "The Star Book of Baptist Church Polity." (Page 28.) It is for this reason that we declare that the Reverend gentleman has come over to our position on the subject of immersion. Evidently he now sees as we teach, not as Baptists generally see—that the saintly people of all denominations will in glory constitute the Bride, the Lamb's Wife and joint-heir in Christ's Kingdom. It is our hope also that the gentleman may ultimately see that the glorified Messiah and His Bride are to reign for a thousand years for the blessing, uplifting and restoration to human perfection of whosoever will of the non-elect world.

THE ROBE OF CHRIST'S RIGHTEOUSNESS

THE "WEDDING GARMENT" mentioned in the Lord's parable (Matt. 22:2-14), is the **Robe of Justification,** which becomes ours at the time of consecration. At the very moment of our begettal, when the Lord accepted us, we became probationary members of the Body of Christ, the Bride Class, and were covered with the **Wedding Robe.**

This "wedding garment" is given, not to the Old Creature, but to the New Creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice and of the begetting of the Holy Spirit, the New Creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the Old Creature, from the Divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17.) But this New Creature must have a new body. The New Creature has the **old body,** but a **new will**—the **will of Christ.** The Apostle tells us that we should not be satisfied with merely reckoning ourselves **dead** according to the **flesh,** but that we should reckon ourselves as having been **made alive** in the **Spirit.** If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the New Creature is expected to use the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the New Creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the First Resurrection as a Divine being. Having this **imperfect body,** he needs the robe of Christ's righteousness to cover his imperfections.

F. L. Scheerer

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. III. NEW YORK CITY No. 14.

Religious and Scientific Gleanings

2,000 PRESBYTERIAN CHURCHES WITHOUT MINISTERS.

That there are 2,000 pastorless churches in the Presbyterian denomination was the assertion made by Dr. Joseph Wilson Cochran, secretary of the board of education, to the general assembly at Louisville, Ky.

"We are gaining barely enough men to supply the church," he said. "In calling for more men we are calling for heroes who must face starvation wages."

THE STATE OF THE CHURCH.

What is the state of the church? Does it stand four-square against the introductions of the world? Parents have no time to teach their children. Families do without morning prayer. Why does not the church demand that the standards of the church should not be lowered? We are living the life of heathen. The worship is materialism and commercialism. Are we going to let the church sink to these low levels, or are we going to devise some means whereby the worship of God shall be established for every day?—Hon. S. H. Blake at the Anglican Synod.

A METHODIST BROTHER DEFENDS PASTOR RUSSELL.

Editor of Age-Herald, Birmingham, Ala.

"I note there is strenuous opposition to the 'Scripture Studies' as promulgated by Pastor Russell, of Brooklyn, N. Y., and that this opposition has become so pronounced that the Pastors' Union on various occasions has given verbal expression to their views on the subject, and that recently a movement was started throughout the country to muzzle the press, and stop the publication of his sermons in the newspapers.

"It is evident from this that we have reached a crisis in the religious world hitherto unknown since the Dark Ages, and which I thought impossible in this enlightened Age. To hinder free thought, free speech, free investigation and the publication of religious truth, is the most daring venture I have ever known ministers of the Gospel to make.

"Rather than to take the step of stopping the mouth of one of God's humble servants who is earnestly setting forth his views on the Bible, I would suffer my arm severed from my body—yea, my head. Remember what Jesus said about offending one of His little ones who believes on Him: 'And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.' (Mark 9:42.) Why do they not meet Mr. Russell in the forum and from their pulpits combat his teaching by the Scripture? Are they not able to meet him? Does he not support every argument and every thought presented, by Scripture?

"Again, why do they not rest their case in the hands of God like the wise Gamaliel did, in the days of the Apostles, when Peter and others were on trial? Gamaliel rose up in the council and said: 'Refrain from these men, and let them alone, for if this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, for you fight against God.'

"In some places Mr. Russell's books have been collected and burned in the streets, with the result that his books multiplied many fold in those places. God will take a hand in this fight as sure as we live. Beware! I warn them that the more thoughtful among them may not bring condemnation upon themselves.

"There is already widespread discontent. Somehow our people are feeling after God and looking around for spiritual food more substantial than they have been feeding upon. Let them look. Let them search for Truth wherever it may be found. Our people are intelligent and able to think for themselves and will do it. All can read, and have Bibles and other books explaining the Bible, or can get them if desired. When leaders of churches unite to force people to accept or reject creeds according to their views by restraining the liberty of speech and the liberty of the press, to prevent the publication of doctrines of the Bible according to other men's views, they have departed from the rational idea of dealing with the subject, and we cannot hold with them.

"S. A. ELLIS."

THE NEGRO QUESTION

IS HE HUMAN OR BEAST? HAS GOD MADE PROVISION FOR THE SALVATION OF THE NEGRO? WILL HE EVER BE RAISED TO THE POSITION OF EQUALITY WITH THE WHITE MAN? WHAT WILL BE HIS FINAL DESTINY? DISCUSSED IN THE LIGHT OF THE BIBLE.

FOR CENTURIES the Negro Question has provoked much discussion. To the worldly-wise the problem seems no nearer a solution now than at the beginning. Some have resorted to the Bible in an effort to establish their contention that the negro is a "brute beast," therefore not the object of Divine favor, but the foreordained slave of man, with rights equal only to other beasts of the field. These arguments, claimed to be based on the Scriptures, we here examine:

Cain's Sin.

Advocates of the "beast" theory insist that Cain married a black beast, a negress, and for this cause he was a sinner, and therefore his sacrifice was not acceptable to God, Gen. 4:7 being cited in proof of this contention. In our common version this Scripture reads, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." And even this translation is so twisted as to make it read, "Unto thee shall be her desire and you shall rule over her (the negress, his wife)." Such is scarcely worthy to be dignified as an argument.

The facts are, Cain and Abel brought to the Lord their offerings for sacrifice, Abel bringing an animal, Cain the fruits of the ground. There is nothing said about Cain's offering being a sin, nor that it was even wrong on his part to bring such an offering. The first mention of his sin was his jealousy, which led to the murder of his brother. Adam and all his race were under the condemnation of death, and the Lord desired to teach man that this death sentence could be removed only through the shedding of blood. By the sacrifice of animals God instituted types, foreshadowing that the death sentence of man could and would be removed only by the Great Sacrifice for sin, the blood of Jesus. The fruit of the field could not represent such sacrifice, hence was not acceptable to God. The sacrifice of the live animal typified the Great Sacrifice, hence was acceptable to Jehovah.

God was demonstrating to Cain and Abel what was acceptable to Him, and had Cain been in the proper attitude of heart he would have learned the lesson, and would then have brought an animal for an offering. But instead he became angry with his brother, and because of his anger, God rebuked him in these words (Leeser translation), "If thou doest well, shalt thou not be accepted? and if thou doest not well (now that you know what would be acceptable to Me as a sacrifice), sin lieth at the door and unto thee is its desire; but thou canst rule over it" (you can get the victory over this wrong attitude of mind if you desire). Cain failed to learn the lesson, and continued in the wrong attitude of heart until the murder of his brother resulted.

At this time Cain had no wife and therefore his sin could not have referred to her. Later he went and dwelt in the land of Nod, east of Eden, and there he married, undoubtedly, his own sister. Such was the custom of early times, and it could not have been otherwise, since there were no other human beings on the earth.

The Bible shows that it was not a sin in the sight of God for a white man to marry a negress. Note the fact that Moses married a negress, and had children by her. Had this been a sin on Moses' part he would have been rejected from Divine favor. On the contrary, after his marriage, Moses was chosen to be the representative and leader of God's people out of Egyptian bondage, and it is declared of him in the Scriptures that God made him the head of the house of servants, the nation of Israel, as a type of the Great Head of the house of sons, Jesus Christ. To show that God was not displeased with Moses' marrying a negress, when his sister Miriam upbraided him for his marriage to the negress the Lord defended him and smote Miriam with a plague of leprosy as a punishment for her improper conduct.

The Bible shows that God has manifested His favor toward the negro. For instance, Zipporah was an Ethiopian, Ebed-Melech was also an Ethiopian, one of Zedekiah's household, and very zealous for Jeremiah, the Lord's Prophet, and was specially honored by the Prophet.

The eunuch to whom Philip was sent with the message of salvation was unquestionably an Ethiopian. (Jer. 13:23; Acts 8:27.) Philip nowhere intimates that this Ethiopian was a beast and not a man, but on the contrary, Philip was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The great weight of evidence is to the effect that the Queen of Sheba was a negress and Solomon is presumed to have referred to her in Cant. 1:5, 6.

Coming down to more modern times, we note that the Emperor of Abyssinia claims to be a descendant of the Queen of Sheba. He is a negro, yet an able warrior and general, successfully defeating the Italian army a few years ago.

It is further argued that in Jonah 3:8 the word "beast" refers to the negro, because it says that both "man and beast" were commanded to wear sackcloth as a sign of humiliation before God, and that it would be inappropriate for cattle and sheep to wear sackcloth. This argument loses all of its force, however, when we read in the preceding verse, "Let neither man nor beast, herd nor flock, taste anything, let them not feed nor drink water." Thus we see that it was commanded that the brute beast should participate in this fast before God.

We are confronted with a Scripture, Exodus 19:13, which reads, "There shall not an hand touch it, . . . whether it be beast or man." It is insisted that the beasts of the field have not hands and therefore the "beasts" here refers to the negro. This argument is without weight when we observe that the Hebrew word used, here translated "hand," is "yad." The Hebrews used the same word for "paw." For instance, 1 Sam. 17:37, we read, "The paw (yad) of the lion and the paw of the bear."

The inspired witness of the Lord settles this question beyond doubt when he says (Acts 17:26), "God hath **made of one blood all nations of men** for to dwell on all the face of the earth."

The beast of the field God created without moral sense, but of man it is written, "God created man in His own image." (Gen. 1:27.) God endowed man with reasoning faculties, the sense of justice, of right and wrong. This endowment He did not give to the brute beast, and yet we know from experience that the negro possesses these Godlike qualities.

The Facts to the Contrary.

It is argued that those negroes who show a development of moral sense, intellectual power and ability, are only those who are offspring from a union between the white man and the negro.

The facts are exactly to the contrary. If the negro is a brute beast, then it would be impossible, as demonstrated by scientific experiments, for the offspring above mentioned to propagate its own species. The great Creator has so fixed the boundaries and limitations that it is impossible for different species to intermingle. For instance, a cross-breed of a horse and a donkey, a dog and a cat, cannot be secured with powers of propagation. It follows, therefore, that if the negro is a brute beast the offspring resulting from the cohabitation of a white man with a negress would not be capable of propagation. This scientific demonstration cannot be set aside by any amount of sophistry or theorizing. In this respect science and the Bible are in perfect harmony.

The Scriptures teach that Adam was the original head of the human family. Later, all except Noah and his family were destroyed in the great Flood. From that time Noah is recognized as the head of the different nations of the earth.

Prior to the flood there was no rainfall. After the flood there was a great climatic change which caused fermentation, before unknown, a change which Noah learned by actual experience. The atmospheric changes caused the grape juice to ferment, producing alcohol. Noah, not knowing this, drank freely and became intoxicated. Prior to the flood climatic conditions were the same all over the earth. After the flood the climate was different in many parts of the earth. A change in the climate that would cause fermentation would evidently have an effect upon the color of the skin and the complexion of the human race. This would vary in different parts of the earth.

The First Black Man.

It is generally conceded that Noah's son, Ham, went southward, locating in Africa. The strong rays of the sun would evidently affect the complexion of his offspring. We read that afterwards Ham had a son whom he named Kush. The word Kush means black, and it is very probable that he was so named because of his color, and that he was the first black man. In harmony with this we find that the black race comes from Africa. Shem, another son of Noah, remained near the Mediterranean Sea, and from him sprang the millions of Armenia, Persia, Assyria and Egypt. The other son, Japheth, went northward, and his offspring populated Turkey, Russia and Europe. Undoubtedly the climate and soil had much to do with the difference of offspring of these three sons. This is well illustrated in the vegetable family. For instance, the apple, which reaches so great a degree of perfection in a cold climate, if transferred to a warm one, will soon die out entirely and produce no fruit. The same is noticeable if the tropical fruits are transferred to a cold climate.

All are agreed that dogs are of one general family, and yet we find that locality, climate and the kind of food subsisted upon has much to do with the differences in these animals. The same principle applies to the human race; therefore we explain that the differences of color are the result of the climatic conditions, soil and environment.

In considering this question we are not to forget the strong pre-natal influence of the mother's mind upon her offspring, co-operating with the influences of the climate and soil. Suppose, to illustrate, a man and wife should go from North America to China. Not only would the influence of the climate and soil be manifest upon themselves, but the same would be still more manifest in the children, and each succeeding child born in that condition would increasingly resemble the Chinese. How often have we noticed that the offspring of parents who come from Austria or Germany and reside in North America soon lose the characteristics of the Austrian and the German and take on those of the American. There is a suggestion in the Bible illustrating this point, as noted in the Songs of Solomon 1:6, where it is supposed the Queen of Sheba, who, as we have heretofore noted, was a negress, speaking to the King, says, "Look not upon me because I am black, because the sun hath looked upon me" (that is to say, the sun hath made me black).

God Made of One Blood All Nations.

From the foregoing Bible testimony the reasonable mind must conclude that the negro is a human being; and since the Apostle declares to us that "God made of one blood all nations of men for to dwell on all the face of the earth," and since we read in the Scriptures that Adam was the father of the human race, we are able to reach a definite conclusion as to why the negro as a race has been and is much degraded. The reason thereof is stated in the Bible, which we find to be as follows:

God made Adam a perfect man, mentally, morally and physically, and gave him

(*Continued on 2d page, 2d column.*)

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

Everybody's Paper

PUBLISHED AT

No. 82 BEEKMAN ST., NEW YORK CITY

C. W. Hek, Publisher.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

EVOLUTIONISTS ARE PERPLEXED.

Time after time the world's scientific conclusions have contradicted each other. It is not long since Evolutionists gave the impression to the public that but a little while ago they ascended from monkey parentage. Their latest pronouncement is that man three hundred thousand years ago was quite intelligent, perhaps equally so with man of the present time. They have dug up a skeleton in England which they claim teaches this. Hear the testimony set forth by the "London Standard":

In a work-room of the Royal College of Surgeons, in Lincoln's Inn-fields, there lies at the present moment the skeleton of what is probably the earliest European man yet discovered, with the sole exception of that specimen of our species who owned the huge "Heidelberg" jaw. It has been brought to light in the ordinary course of extending a brickyard about a mile to the north of Ipswich, and English scientists and archæologists have carefully lifted it, and are investigating its claims to antiquity. Professor Keith, curator of the Museum of the Royal College of Surgeons, who removed it from the earth in which it was preserved, showed it to a "Standard" representative.

First, there is soil, then a boulder-clay layer riddled with chalk, and then mid-glacial sand. The skeleton was found just where the boulder-clay meets the mid-glacial sands, and its preservation is due to the chalky glacial sand. One may calculate, perhaps, that the man dates from 300,000 or 400,000 years ago, for all the beds of the rivers of England were cut out subsequently to the period marked by the boulder-clay and glacial sand.

Highly Civilized.

Professor Keith took up the jawless head of the skeleton, and pointed to the cast of the brain formed by the infiltration of the boulder-clay. "There is the third frontal convolution, you notice, with which speech is connected. It is very well developed, and so one may conclude that our friend belonged to a stage of advanced civilization. The forehead is sloping, but quite similar to our own foreheads. Here is a bit of it—the supra-orbital bone—just above the eyes, and you note that it is not pushed to the extreme and menacing development of the later 'Neanderthal' man.

"However, the remarkable thing is the similarity of form between this earliest European and ourselves. In fact, the later 'Neanderthal' man is quite old-fashioned, so to speak, while this man, in most of the configuration of his skeleton, is of our own time. If our surmises are correct, this means that, physically, modern man was a developed creature before the beginning of the glacial period. Thus two types of primitive man existed side by side, but one type endured."

Our learned professors get themselves into all this difficulty because they have concluded that the Bible is a foolish, old Book, not at all Divinely inspired. A return to faith in the Bible would correct all their difficulties. To our understanding the Bible teaches that man has been on the earth only six thousand years—and surely the present rate of increase of population accords well with this theory. According to the Bible account we may understand that the last glacial period was at the time of the last great flood, which occurred in Noah's day, as previous great floods had occurred long before man came into the world. These floods were all accompanied by glacial periods. They came from the falling in upon the earth of great bodies of water which previously surrounded the earth like rings, as now seen around Saturn. These rings gradually, one after the other, drew nearer the earth, spread out like an envelope, made it temperate for a time, and finally burst at the poles, bringing floods. These floods produced the Arctic glaciers. According to the Bible account, therefore, we would say that the man whose skeleton has recently been found was drowned in the flood in Noah's day—about 4,300 years ago, instead of 300,000 years ago. Let us stick to the good old Book.

GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM.

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C., is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated.—N. Y. American.

(*Continued from 1st page, 4th column.*)

the right to live in happiness and peace so long as he obeyed God's Law. Adam was clearly informed that a violation of God's Law would result in death. (Gen. 2:17.) Adam violated God's Law, and the sentence of death was passed upon him, taking from him the right to live and the right to the enjoyment of the perfection and blessings of Eden. God sent him forth into the unfinished earth, there to battle with the elements, to feed upon the less nourishing foods the earth produced, and thereby to gradually suffer the penalty of death. (Gen. 3:17-24.) Eden was the only perfect place in the earth; all other parts were in an unfinished condition. By Adam's disobedience he lost access to Eden, hence suffered the natural results of earning his bread in the sweat of his face and of eating the poisonous foods of the unprepared earth.

God had given Adam the power to propagate his own species. Therefore, this penalty of death pursued the spark of life transmitted by Adam to his offspring, and as a natural result all of his children were born under the condemnation of death. In proof of this we read (Rom. 5:12), "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Negro a Soul.

Those who argue that the negro is a beast, and not a man, say, A negro has no soul and therefore there is no future life for him. To this we answer, Neither has a white man a soul. A soul **is a breathing, sentient being.** Man himself is a soul; but he does not possess a soul. Concerning man we read, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7.

Thus we see that the soul is that which results from the union of the breath of life with the body, or organism. The dust out of which God made man was not conscious, the breath of life was not conscious, but when God had formed the organism and breathed into the nostrils the breath of life, a soul was the result; namely, a conscious being, a creature, a man. It was the man (soul) to whom God said, If you violate My Law you shall die. It was the soul (the man) that disobeyed Jehovah; it was the soul (the man) that was sentenced to death and that actually died. The Scriptures declare, "The soul that sinneth it shall die." (Ezek. 18:4.) Again we read, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"—Psa. 89:48.

The Scriptures nowhere teach that man has an undying, or immortal, soul. The expression, "immortal soul," is nowhere found in the Bible. All souls—that is to say, all breathing creatures—die alike. There is no difference between the death of man and the death of a beast, and in death man has no pre-eminence above the beast; as we read, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have **all one breath;** so that a man hath no pre-eminence above a beast."—Eccl. 3:19.

Whether the negro is a man or a beast we see there is no difference in his death and the death of any other creature. But the Bible clearly shows that the negro is not a beast, but a man, a soul, a being, subject to death, and that he came, in common with all men, under the sentence of death by virtue of the disobedience of Father Adam. God created no creature with the quality of immortality, that is to say, indestructibility. Originally God alone was immortal; as we read, "He only hath immortality, dwelling in light which no man can approach unto." (1 Tim. 6:16.) But this immortality He has promised to certain other creatures conditionally, as we shall discuss later.

Where Are the Dead?

Adam was legally dead from the moment he was sentenced to death and driven out of Eden. The execution of the judgment of death began at that time and was completed in the actual death of Adam 930 years later. The direct offspring of Adam were begotten and born within that period of time and hence all "were conceived in sin, and brought forth in iniquity." (Psa. 51:5.) Since we see that in death man has no pre-eminence above the beast, it follows conclusively that in death the white man has no pre-eminence above the negro. The Scriptures declare, "All go unto one place, all are of the dust, and all turn to dust again." (Eccl. 3:19, 20.) It follows, then, that the white man and the black man in death occupy exactly the same position.

FREE LITERATURE!

Send postal-card request to Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y., for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

Some erroneously conclude that when man dies the body alone returns to the dust and the soul lives on, and in support of this erroneous position they cite and misinterpret the following Scripture: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12:7.) The word here translated "spirit" is not synonymous with the word soul, but is from the same Hebrew word translated "breath of lives," and means the life principle, or right to live, which God gave to Adam, and which Adam forfeited by his disobedience, and actually lost at the time of his death. At death the body returns to the dust; the spirit, the breath of life, returns to God; therefore the soul, the moving, breathing creature, the man, ceases to exist, and goes into the condition of death. Hence, with propriety, we say that at death the man, the soul, goes to hell; not a place of torment, nor of fire and brimstone, but the Bible hell, which means the death condition.

Four Words from Which Hell Is Translated.

The Hebrew word "sheol" is the only word in the Old Testament that is translated into the English word "hell." It nowhere means a condition of torment, but in every instance means the condition of death, non-existence. In proof of this we cite some Scriptures wherein the word is used. "Oh, that Thou wouldst hide me in sheol (the grave) until Thy wrath be passed." (Job 14:13.) "If I wait, sheol (the grave) is mine house; I have made my bed in the darkness."—Job. 17:13.

This word "sheol" in our common version is translated "grave" more times than it is translated "hell." It means the same in every instance, namely, the condition of death. In that condition there is no consciousness, there is no knowledge; as we read, "In death there is no remembrance of Thee; in the grave ('sheol'), who shall give Thee thanks?" (Psa. 6:5); and again, "The living know that they shall die, but the dead know not anything." Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave ('sheol') whither thou goest."—Eccl. 9:5, 10.

In the New Testament we find three words translated "hell," according to our common version of the Bible. The original manuscript is in the Greek language, and the Greek words "hades," "gehenna" and "tartaroo" are translated into the English word "hell." "Hades" in the Greek has the same meaning as "sheol" in the Hebrew, both meaning the condition of death, oblivion, the grave. The Apostle Peter, quoting from Psalm 16:10, wherein the word "sheol" is translated "hell," says, "Thou wilt not leave My soul in hell (hades); neither wilt Thou suffer Thine Holy One to see corruption." (Acts 2:27.) He then proceeds to explain that the Prophet, as recorded in the Psalm, spoke concerning the resurrection of Jesus Christ, that "His soul was not left in "hades" ("sheol," the death condition), neither did His flesh see corruption."—Acts 2:31.

The Greek word "gehenna," translated in our authorized version "hell," likewise refers to the condition of death, destruction. It was the classical Greek manner of expressing the Hebrew phrase, "the valley of Hinnom," which valley, located just outside the walls of the city of Jerusalem, was used by the Jews as a place for destroying the offal of the city. Into it were cast the bodies of dead animals, and sometimes the bodies of criminals, but in no instance were live creatures cast into this valley. In casting bodies over the precipice one might lodge on a projection of the rocks from the edge thereof, and therefore not reach the bottom of the valley. A body thus lodged would be consumed by worms and the one reaching the bottom of the valley would be consumed by the fire kept burning for that purpose.

Thus the valley represented a place of complete destruction. Jesus defined it as a place of destruction, and not a place of torment, when He said, "Fear not them which can kill the body, but are not able to kill the soul; but rather fear Him (God) who is able to **destroy** both soul and body in "gehenna." (Matt. 10:28.) Here Jesus was speaking to His disciples and used plain language. On the contrary, when He spoke to the multitude, He always employed a parable. (Matt. 13:34.) On another occasion He used this same word in addressing the **multitude,** and in accordance with the invariable rule, used it in a parabolic sense, when He said, "If thine eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell-fire ('gehenna' fire), where the worm dieth not, and the fire is not quenched." (Mark 9:47, 48.) On this occasion He was showing the Jews, who were rejecting Him, that it was better for them to part with anything, even though it were as dear as an eye, than to be destroyed in "gehenna"—the worm and the fire both symbolizing destruction.

The Greek word "tartaroo" occurs but once in the Scriptures, and is translated "hell." It is found in 2 Pet. 2:4, which reads thus: "God spared not the angels that sinned, but cast **them** down to 'hell' ('tartaroo'), and delivered them into chains of darkness, to be reserved unto judgment."

As this has to do with certain angels that sinned, and not with humanity, and since there are many today more or less under the influence of Demonism—Spiritism—we will send further information upon postcard request.

"Hades" represents a condition of death from which God has promised a resurrection. "Gehenna" represents a condition of death from which there will be no resurrection. But in no instance does either of these words represent a state of conscious torment. The negro being a descendant of Father Adam, and coming under the judgment of death passed upon Adam, passes at death into exactly the same condition as that occupied by all other members of the Adamic race, and is, therefore, subject to the same Divine laws relative to Adam's race. "All in Adam die." (1 Cor. 15:22.) "By one man (Adam) sin entered into the world, and **death** by sin, and **so** death (sentence) passed upon all."—Rom. 5:12.

Salvation from Death.

Has God made provision for the salvation of man from death, and if so does this provision include the negro?

The sentence of death passed upon Father Adam, and is not subject to reversal; it cannot be reversed, because "God cannot deny Himself;" "It is impossible for God to lie." Having sentenced man to death on account of disobedience to His Law, Justice demands that man shall be held in death. However, while God could not consistently reverse His own judgment, He could make a provision in His Law for the satisfaction of that judgment—that is to say, He could provide that another meet the requirements of the Law in place of Adam, and thereby release Adam and his offspring from the sentence of death; and if such provision is made, of necessity it must include all of Adam's race, the negro as well as the white. Before the foundation of the world God made provision in His Plan that mankind should be redeemed from the condition of death and ultimately be delivered from the baneful effects of sin.

The angels of heaven, beholding the condition of man resulting from sin, came to earth for the purpose of attempting to uplift humankind, but, departing from their first estate, and assuming human form, some invaded the sanctity of Adam's family, debauched the human race and turned all of their thoughts and conduct into channels of wickedness—Noah and his family alone being free from their baneful influence. "Noah was a just man, and perfect in his generation."—Gen. 6:9.

The great deluge followed, in which only Noah and his household were preserved. After the great flood, man again began to multiply and fill the earth. Nearly two thousand years had passed since God drove Adam from Eden. The burdens of sin fell heavily upon his offspring with no tangible hope of relief. Then it was that God called upon Abraham and said, "I will bless thee and make thee a blessing, and in thee shall all the families of the earth be blessed." (Genesis 12:2, 3.) Having strong faith in this promise, Abraham gave glory to God, patiently waiting for the time when this promised blessing should come. Yet it came not in his time. Abraham slept with his fathers, not having received the fulfilment of the promise. The promise was then given to Abraham's offspring, Isaac, and later to Jacob. These also passed into death, not having received the fulfilment of the promise.

Then God established the House of Servants, viz., the Jewish nation, to whom He renewed the promise time and again through the mouth of the holy Prophets. With this nation He made a Covenant, and as part of and incidental to said Covenant, He provided for annual sacrifices of animals, the shedding of whose blood foretold in type that there should come the Great Sacrificer, who, by His own blood, would redeem Adam and his race from the sentence of death. Two thousand years more passed away. Men continued to fight the battles of life, suffering bodily pain and mental anguish.

Wonderful Message of the Angels.

But the Jews had faith in the promise that the Great Deliverer would come, and, as it is written, at the time of the birth of Jesus, the whole world was looking for the coming of a great king. The birth of this Mighty One was heralded by the messengers of God who declared unto the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:9-11.) Of this Mighty One it had been prophetically written in the Scriptures, "For unto us a Child is born; unto us a Son is given, and the Government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isaiah 9:6.

The Babe, Jesus, in due time grew to manhood, attained His legal majority and entered upon the mission for which He

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we shall be pleased to send you upon receipt of postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y.

had come to earth. The majority of the Jewish nation rejected Him and denounced Him as an impostor, even as it had been foretold. (Isa. 53:3.) But the devout Jews believed that He would set up an earthly kingdom, and so, in due time, when He rode into Jerusalem and presented Himself as their King, they hailed Him with glad hosannas and proclaimed Him to be their King.

They understood not, as indeed they could not understand at the time, that Adam's race must **first** be redeemed from the death sentence before a King could be raised to bless them; and when Jesus was crucified upon the cross His followers scattered and fled, their hopes being dashed to pieces. In due time God raised Jesus from the dead. Then Jesus appeared to His disciples, instructing them to wait at Jerusalem until they were endued with the Holy Spirit, and then they should know of God's great Plan. At Pentecost man for the first time knew the real purpose of the coming of Jesus to earth, and the object of His death and resurrection. The faithful ones who had consecrated their lives to follow Him, now receiving the Holy Spirit, their minds were illuminated, God making known unto them the deep things of His Plan. This is in harmony with the Master's words respecting the necessity of His departure.—See John 16:7-13.

Why Jesus Came.

Satan, the mighty Adversary, seduced Mother Eve, causing her to disobey God. Adam, knowing the penalty, voluntarily became party to the transgression and therefore came under the sentence of death. Satan thus told the first lie when he said to Mother Eve, "Ye shall not surely die" (Genesis 3:4); and by this means became the murderer of the human race, as Jesus declares in John 8:44.

For four thousand years following, man suffered and groaned under the great load of sin and death, of which Satan was the author. The Apostle declares, therefore, that "Jesus partook of flesh and blood (became man), that He through death might destroy him (Satan) that hath the power of death." (Heb. 2:14.) Jesus Himself declares, "The thief cometh not but to steal and to kill and to destroy; I am come that they (mankind) might have life, and have it more abundantly."—John 10:10.

Therefore, in harmony with God's Law, in order for man to obtain life, Jesus must lay down His own pure, holy, human life, that which corresponded exactly to Adam's prior to his sin. When Jesus was thirty years of age, the time had arrived for the great Antitypical Sacrifice, foreshadowed by the sacrifice of animals, to be offered up. At Jordan, Jesus presented Himself to the Heavenly Father, and became that Great Sacrifice. Three and a half years after we behold Him dying upon the cross. Three days later He was raised from the dead, and forty days thereafter Jesus ascended into the presence of Jehovah, there to apply the merit of His Sacrifice, and to open the way for man to return to God and receive life everlasting.

Ransom for All.

Now the question arises, For whom did Jesus die, for the white man alone, or is the negro also to receive the benefit of the Ransom? The Apostle answers this question, "Jesus Christ, by the grace of God, tasted death **for every man.**" (Heb. 2:9.) And again, "He gave Himself a Ransom **for all,** to be testified in due time." (1 Tim. 2:6.) If, therefore, the negro is a descendant of Adam, it follows beyond question that he, in due time, must, with every other man, receive the benefits of the great Ransom-price provided by the Lord Jesus Christ. The provision made for the salvation of Adam's race must of necessity include the negro also.

The Mystery.

God's Plan is yet a Mystery to the world. It first became known to mankind at Pentecost; and from time to time throughout the Gospel Age clearer light has been shed thereon. The Seed of Abraham, according to the promise, the Apostle Paul declares, is The Christ, the Anointed, and this Christ is composed of Jesus the Head, and the Church, the members of His Body, whom God has been electing, or selecting, throughout the Gospel Age.

All those who are to become of this class must first be justified by faith in the merit of Christ's sacrifice, and then present themselves in full consecration to God, be accepted of Him and begotten by His Spirit. Their begetting, therefore, is as New Creatures, and, from God's standpoint, they cease to be men, but become New Creatures in Christ Jesus, to which class the promise is given that if they continue faithful followers in the footsteps of Jesus unto death, they shall be partakers of His glory, honor and immortality, become sharers with Him in His glorious reign for the blessing of all the families of the earth. They are otherwise designated in the Scriptures as God's Elect, who shall have part in the First, or Chief Resurrection.—Gal. 3:16, 27, 29; 1 Pet. 1:1-4; Rev. 20:6; 3:21.

Is it possible for the negro to be accepted and made part of this class in glory? The Apostle answers the question in these words, "There is neither Jew nor Greek, **neither bond nor free,** neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:28, 29.) This Seed is to be the instrument through which the blessing is to flow to all nations of earth, and God has declared that He is selecting these out of "every tongue and people and nation, and hath made us unto God Kings and Priests, and we shall reign on the earth."—Rev. 5:9, 10.

History bears evidence to the fact that throughout the Gospel Age there have been a few of the negro race who have devoutly followed in the footsteps of the Master, and today we have some who give every evidence of full consecration to the Lord, faithfully following the leading of the Great Master. In Messiah's great Kingdom the glorified members of the Body of Christ, which is the Church, will not be like either the white or the black man, no longer flesh and blood; as the Apostle declares, "It doth not yet appear what we (the Church) shall be, but we do know that when He shall appear we shall be like Him."— 1 John 3:2; Phil. 3:21; 1 Cor. 15:50, 53, 54.

Hope of Masses.

Every effort made for the uplift of the negro race is commendable, and should have the sympathy of all honest men. Such efforts, however, are like the man trying to lift himself by his own bootstraps—all such must fail. Messiah's reign of righteousness is the only panacea for all the ills to which humankind is heir. When God's Elect class has been completed and glorified with the Head, Jesus Christ, then will the Kingdom of Heaven be established; then will the Government be upon Messiah's shoulder; then will be the time of blessing all the families of the earth, according to the promise made to Abraham. Speaking of that glorious reign of Messiah, St. Peter says: "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who was before preached unto you, whom the heavens must retain until the **Times of Restitution of all things** which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

Sin has greatly degraded the human race, whites as well as negroes. The greater the ignorance, the farther mankind have wandered from God, the greater their degradation. That they are to have an opportunity of restoration to all that Adam lost is indeed glad tidings of great joy, and every heart shall be filled with joy that hears and obeys such glad tidings. Restoration means that a full opportunity shall be given to all of Adam's offspring, negro and white, to come back into harmony with God and to be restored to that which Adam once possessed, namely, a perfect organism, perfection of mind and heart, and have restored to him the Godlike qualities of justice, wisdom and love.

To accomplish this the dead must be raised and given a knowledge of the great truth that Jesus has purchased them from the sentence of death and opened the way for them to return to life and happiness. Jesus Himself declared, "The hour is coming in which all that are in their graves shall hear My voice and come forth, the righteous (meaning the faithful Christians) to a resurrection of life, and they who have done evil (meaning all who have not been children of God) to a resurrection by judgments." (John 5:28, 29, R. V.) All the dead in hell ("Hades," the tomb, oblivion) must be brought forth and given a knowledge of the Truth. (1 Tim. 2:4.) Mark well that the fall and plan of redemption apply to **all** mankind. **All** came under the condemnation of death. (Rom. 5:18.) "Jesus gave Himself a Ransom for **all,** to be testified in due time." (1 Tim. 2:5, 6.) **All** will be brought forth from the tomb (John 5:28) for the very purpose of having a trial for life. The Apostle declares, "God hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."—Acts 17:31.

There could be no judgment without a trial, and there could be no trial without knowledge, hence **all**—negroes included—must be brought forth from the condition of death for the purpose of being tried for life. Messiah's Kingdom will be a Kingdom of righteousness, where every man will stand equal before the Law, for God is no respecter of persons. (Acts 10:34.) Then, "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day." (Isa. 2:17.) There will be but one standard and that the standard of righteousness. They who obey to the best of their ability will be rewarded with progress and health, and they who refuse to obey the Messiah, after being given a knowledge of the Truth, will be destroyed from amongst the people—will go into "Gehenna," the Second Death, from which there is to be no resurrection. —Acts 3:23; 2 Thess. 1:9; Rev. 20:14, 15.

When the Spirit and the Bride Shall Say "Come."

Messiah's Kingdom fully established, the message of glad tidings will go forth to all the families of the earth, and "The Spirit and the Bride will say 'Come,' and let him that heareth say, 'Come'; and let him that is athirst come; and whosoever will, let him take the Water of Life freely." (Rev. 22:17.) This wonderful Water of Life, the Message of Truth, will be opened to every man, **negroes and whites;** there is to be no limitation; but the proclamation will be, "Whosoever will, let **him** take of the Water of Life freely." The teeming millions of earth shall hear the glad sound and respond thereto. "And the ransomed of the Lord shall return, and come unto Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

The Ransomed of the Lord here mentioned mean all of Adam's race. They shall return from the "land of the enemy," from the condition of death; they shall come unto Zion, to the great Messiah; they shall come with songs of joy and gladness, for the time of their blessing will then be at hand; their hearts will be made glad with the knowledge of the Truth that they may obtain eternal life in a state of happiness. The Apostle declares that this glorious reign of Christ will continue until every enemy of the human race shall be destroyed, the last enemy being death. (1 Cor. 15:25, 26.) That glorious Kingdom will accomplish the wiping away of all tears from all eyes, and there shall be no more sorrow, nor crying, nor pain, nor death, because the glorious reign of Messiah will result in everlasting life and blessing to all of the obedient.

No Racial Questions to Solve.

At that time there will be no racial questions to solve because Messiah's Kingdom will have solved them all. At that time there will be no class distinctions nor castes, neither rich nor poor, neither high nor low, because every man will be loving his neighbor exactly as he loves himself. The light of the glorious Truth will shine in darkest Africa as brightly as it will shine in any other part of the earth. The effulgent rays from the Sun of Righteousness will then drive away all superstition and ignorance, and the Great Deliverer will restore the obedient ones to perfection, to the image and likeness of God, as was Adam in his perfection. Is not this a glorious prospect that God has for those of mankind who will seek to know and do His will?

Let us close our eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before our mental vision the glory of a perfect earth, for The Messiah will restore even the earth to an Edenic paradise as a habitation for man. (Isaiah 35:1-6; Ezek. 34:26, 27.) In that glorious earth restored not a stain of sin will mar the harmony and peace of perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart will meet a kindred response in every other heart, and benevolence will mark every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay; not even fear of such things. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will be earth's society. There will be no strife; the race question will be fully settled; every man will be standing upon an equality before God, every man a brother to every other man, loving his brother as himself.

Dark Hour Precedes Perfect Day.

But we would be derelict in our duty if we failed to call attention to the dark hour that must immediately precede the ushering in of Messiah's reign of righteousness. Let no one be deceived into believing that the present kings of earth, civil, financial and ecclesiastical, will peaceably surrender their power to the Great Prince of Peace. The Divine testimony is that Satan is the god (ruler) of this present evil order of society. The mighty ones of earth, as well as those of lower degree, have imbibed his spirit of selfishness, and, being largely under Satan's control, will surrender their power only at the hands of One Mightier than they. The great development in recent years in invention and education has not tended to lessen the chances of a conflict, but rather enhanced the same.

In the time of greatest prosperity known to the human race, in the time of the greatest enlightenment man has yet experienced, the nations of earth have armed themselves to the teeth, and are today standing with hand upon sword-hilt ready to fly at each other's throats. During the past quarter of a century the nations have become more intimately acquainted with each other, until today every civilized nation of earth is within easy communication with every other nation by the use of the cable and the telegraph. Each nation has its representative in every other nation. By these means the nations of earth are assembled as they have never been in times past.

Writing prophetically of this time, the Lord's inspired witness said, "Wait ye upon Me, saith the Lord, until the day that I shall rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger, for all the earth (social order —governments) shall be devoured by the fire of My jealousy." (Zeph. 3:8.) Referring to the same time the Prophet in another place says, "And at that time shall Michael stand up, the great Prince that standeth for the children of Thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time."—Dan. 12:1.

What part will the negro question play in this great controversy? We cannot state with exactness, but reaching a conclusion in the light of the Scriptures, and in view of conditions as they exist today, the race question will evidently have its part in this mighty conflict. The great Adversary, who caused the fall of our first parents, he who has blinded the minds of men to the glorious Message of God (2 Cor. 4:3, 4) throughout the whole Age, is diligently seeking to stir up strife between the negroes and the whites, which can result in no good to either.

Seek Meekness—It May Be Ye Shall Be Hid.

From the foregoing Scriptures it must be clear to the reasonable and thoughtful mind that the solution of this great question lies only in the establishment of Messiah's Kingdom of righteousness. At that time, as it is written, "Judgment also will I lay to the line and righteousness to the plummet." (Isa. 28:17.) "And righteousness shall be the girdle of His loins and faithfulness the girdle of His reins." (Isa. 11:5.) Such a reign of righteousness alone can settle this and all other great questions with which the race now contends.

What then should be the attitude of one today who in the light of "Present Truth" beholds the storm arising from every quarter and the great Time of Trouble approaching with rapidity? We answer in the language of the Prophet, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) For more than eighteen centuries the Christian has prayed, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." Even the world unconsciously awaits the coming of this Kingdom. Therefore let him whom God has favored with some knowledge of His great Plan turn his heart to the Lord, present himself wholly to God, that he may know and do His will, and thus prepare himself for the ushering in of the Kingdom, which shall uplift all the families of the earth.

MEN DARE TO THINK NOW.

Atlanta Constitution—Editorial.

The former Associate Editor of this well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "Studies in the Scriptures," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an Age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

Four Million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 384 pages, neatly bound in imported cloth and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 15 Hicks St., Brooklyn, N. Y., for the nominal sum of 35 cents per volume, any language. This book has made Pastor Russell famous, and has made thousands of Bible students strong in the faith of God's Word and a mighty power in the battle for the Truth.

Isaiah 11:6.—The Prophet's symbolical picture of peace and good-will in the earth when Messiah reigns.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

FREE LECTURE

Behold, I bring you Good Tidings of Great Joy, which shall be to all People.

—Luke 2:10